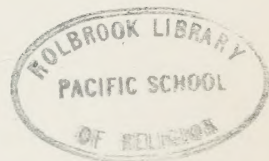


CHRISTIAN NEWS  
FROM ISRAEL

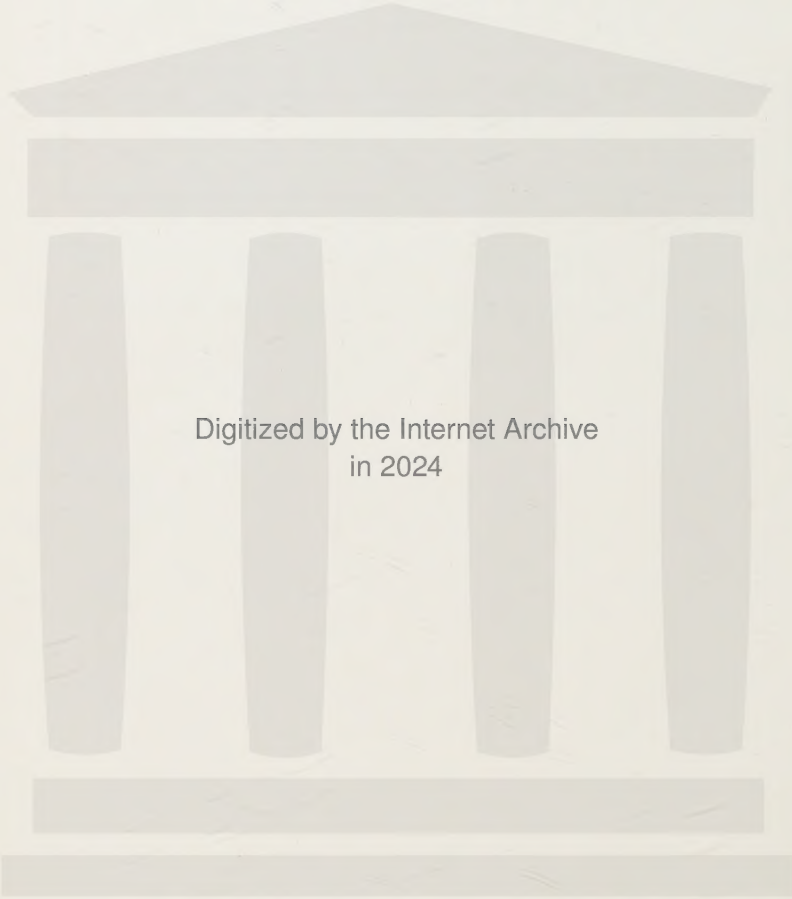


JERUSALEM

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## CHRONICLE OF EVENTS

### CHRISTMAS 1959

Christmas this year saw larger throngs of pilgrims and brighter religious ceremonies, as well as a better organization of tourist services.

Since the traditional centre of Christmas celebrations is Bethlehem, one of the characteristic features of the Season is the passage of pilgrims from Israel into Jordan, through the "Mandelbaum Gate." Nearly 1,800 Arab Christians applied for permission to cross the frontier and, although some were refused entry by the Jordan authorities, the majority were able to make their pilgrimage. For many, this was also an occasion to meet their relatives living on the other side of the border. Together with the Israelis went large groups of foreign pilgrims, as well as the consular staffs and other foreign service personnel.

The handling of such large crowds at the check-post naturally entailed certain technical difficulties. The pilgrims had to be cleared by police, customs, and health authorities. The "gate" was therefore kept open for 36 consecutive hours, the staff working in shifts. Ambulances stood ready to deal with any emergencies that might arise. The Minister for the Interior, the Mayor of Jerusalem, and the District Commissioner personally witnessed the crossing operations.

In Israel itself, the main centre of Christmas Eve ceremonies was Nazareth. The town was decorated and floodlit, and special facilities were provided for the thousands of visitors who flocked in from other parts of Israel and from overseas. A unit of hostesses and stewards was set up by the Government Tourist Corporation to conduct the foreign pilgrims. Restaurants and souvenir shops were kept open until midnight, and a special transportation service operated between Haifa and Nazareth till after midnight mass. Since Nazareth's main church (of the Annunciation) has not yet been rebuilt, the chief Latin ceremony was performed at the Church of St Joseph, where Bishop Piergiorgio Chiappero, the newly appointed Vicar-General of the Latin Patriarchate of Jerusalem, presided. The service was relayed by Kol Israel, the Israel Broadcasting Service.

In Jerusalem, midnight masses were celebrated in the churches and

chapels of the Dormition on Mount Zion, Notre-Dame de Sion, "Ratisbonne," and Terra Sancta.

At the YMCA, a united Christmas Eve carol service was held early in the evening. A service for the Protestant Community was conducted at the Scottish Memorial Church of St Andrew.

#### NEW MAYOR OF NAZARETH

On 28 December, a new mayor was elected by the Municipal Council of Nazareth in the person of Mr. Seif-ed-Din el Zu'abi, a former member of the Knesset and a civil servant, who was largely responsible for the settlement of the tens of thousands of refugees who had streamed into Nazareth in 1948-49. Mr. Zu'abi will be assisted by three deputies: Messrs. Nadeem Bat'hish, Mahmoud Kassem and Abdul Aziz el Zu'abi. According to an agreement reached by the members of the municipal coalition, Mr. Zu'abi, who is a Moslem, will yield the mayoralty to Mr. Bat'hish, a Roman Catholic, after two years.

The Municipal Council of Nazareth is composed of fifteen members, twelve of whom form the coalition, whilst the three Communists make up the opposition. It may be recalled that the former council had six Communist members, who made its work extremely slow and difficult.

#### THE PRESIDENT'S GREETINGS

On 30 December, the Heads of the Israel Christian Communities, led by their doyen, Mgr Georges Hakim, were received by President Ben-Zvi at Beth Hanassi. The President opened the reception with the following message:

"I am happy to receive you here at the President's Residence in Jerusalem, the Capital of Israel, on the Eve of New Year 1960.

"I hereupon wish to extend to you my best greetings, and likewise ask you to convey on my behalf my sincere blessings to all the members of the Christian Churches residing in Israel who are under your spiritual guidance.

"At this gathering, which has become a pleasant tradition, I notice this year a certain number of priests, recently arrived in Israel.

"I cherish the hope that they too, like the ecclesiastical dignitaries who have already lived here for several years, will succeed in becoming well acquainted with our country and the manner of its revival, in a spirit of love: thus becoming helpful in fostering friendly relations among all the residents of this country without difference of faith or nationality.



“Let me conclude by quoting the words of the Divine Poet: ‘Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces’.”

The Christian leaders present at the reception included:

His Exc. Mgr Georges Hakim, Greek Catholic Archbishop of Galilee;

His Grace Kyr Isidoros, Greek Orthodox Metropolitan of Nazareth;

His Exc. Mgr Piergiorgio Chiappero, Latin Vicar-General;

The Right Rev. Father Leo Rudloff, O.S.B., Abbot of the Dormition;

The Very Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission;

The Rev. Canon H.R.A. Jones, Senior Anglican Minister;

The Rev. Father G. Manuelian, Superior of the Armenian Convents;

The Rev. Father J. Raad, Superior of the Maronite Convent in Jaffa;

The Rev. Father Basilius, Superior of the Coptic Monasteries;

The Rev. Abba Gabremariam, Superior of the Ethiopian Convent;

The Rev. Rafiq Farah, Chairman of the Evangelical Episcopal Society;

The Rev. W. Gardiner Scott, of the Church of Scotland;

The Rev. Dwight L. Baker, Secretary of the Baptist Convention;

The Rev. Magne Solheim, of the Lutheran World Federation;

The Rev. Herbert L. Minard, Secretary-General of the YMCA; and

The Rev. Per Faye-Hansen, of the Scandinavian Seamen's Church in Haifa.

#### BRITISH AND AMERICAN BIBLE SOCIETIES PUBLISH HEBREW BIBLES IN ISRAEL

On 30 December, the first copies of two Bibles in Hebrew—one containing the New Testament—published in Israel on behalf of the British and American Bible Societies, were presented to President Ben-Zvi by the Rev. Magne Solheim, at a reception for the Heads of the Christian Communities. The text of this edition was prepared by Dr. Norman H. Snaith, Principal and Old Testament and Hebrew Tutor of Wesley College, Leeds. It is based on the originals of Spanish-Hebrew manuscripts in the British Museum, especially Or. 2625-7 and Or. 2375, together with the Shem-Tob Manuscript which was in the library of the late David Sassoon. The editor of this new text maintains that these first-hand manuscripts represent the true Ben-Asher tradition. Dr. Snaith's text is close to that of the third edition of the Kittel Bible, prepared by Professor Paul Kahle on the basis of the Leningrad manuscripts. The New Testament translation is that of Isaac Salkinson, edited by David Ginsburg.

The British and Foreign Bible Society (founded in 1804) and the American Bible Society (founded in 1816) have been distributing copies of the Bible in this country since the early nineteenth century. The British Society has translated the Bible, in whole or in part, into 853 languages; and the two societies are now circulating copies of the Bible in more than 1,100 languages.

#### ARAB MADE ARCHBISHOP IN GREEK ORTHODOX CHURCH OF JERUSALEM

On 2 January, information reached the Ministry for Religious Affairs to the effect that the Rev. Archimandrite Simon Garfeh, Superior of the Greek Orthodox churches and monasteries of Acre and Haifa, had been appointed Archbishop of Jerasa. When consecrated, he will be made a member of the Holy Synod of the Greek Orthodox Church of Jerusalem.

Archbishop Simon became a monk in 1924, and in 1941 he was promoted to the rank of archimandrite. During the last year, he has served as President of the Greek Ecclesiastical Court of Acre and Haifa.

#### PILGRIMAGES OF EASTERN COMMUNITIES

On 6 January (24 December, old style), a further 1,700 Orthodox pilgrims, mostly from Galilee, crossed to Bethlehem. Some 180 applicants, including 70 Soviet citizens (mainly aged nuns and members of the Moscow Patriarchal Mission) were refused entry by Jordan.

On 18 January, "Operation Christmas Crossing" was accomplished when 562 Israel Armenians entered Jordan to celebrate Christmas in accordance with their own calendar.

#### MESSAGE OF BISHOP DIBELIUS TO MR. BEN-GURION

On 9 January, the Right Rev. Otto Dibelius, Bishop of Berlin-Brandenburg and Chairman of the Council of the Evangelical Church in Germany, sent a telegram to the Prime Minister, Mr. David Ben-Gurion, conveying the sense of shock and profound disgust of the Evangelical Church in Germany evoked by the recent antisemitic manifestations. The Bishop also asked leave to place 100,000 D.M. at the disposal of needy immigrants in Israel. In his reply, Mr. Ben-Gurion expressed his certainty that this message would "strengthen the forces that are fighting against the revival of this evil."

Bishop Otto Dibelius, who is renowned for his opposition to both Nazism and Communism, is one of those unconventional Lutherans who assert



that it is the right of a Christian to disobey a patently evil secular authority. Although "brought up on the traditional interpretation of Romans, Chapter 13, that the Authorities are appointed by God and that it is therefore the duty of a Christian to be subject to the Authorities," he was "forced to change" his interpretation when it became known that, under the Hitler regime, people considered "not fit to live" were being poisoned in gas chambers. Romans 13 was still valid, but a dictatorship like that of the Nazis did not fall into the category of "Authority".

#### VISIT OF PRESIDENT OF THE NATIONAL COUNCIL OF CHURCHES

On 11 January, the Rev. Dr. Edwin T. Dahlberg, President of the National Council of the Churches of Christ in the United States of America, arrived in Israel for a short visit. While in Jerusalem, he called on the Chief Rabbi and met the Government's Counsellor on Christian Affairs. Dr. Dahlberg was on his way home from a tour of the U.S. military bases in the Pacific, which he visited on the occasion of the Christian Holidays, as the spiritual envoy of the Protestant and Orthodox Churches, which are members of the National Council. In the course of his travels, he also visited the refugee camps in Hong Kong, India, Pakistan, Jordan, and Lebanon, where welfare work has been organized by the Council.

#### GREEK CATHOLIC ARCHBISHOP OF GALILEE RECEIVED BY PRIME MINISTER

On 12 January, His Exc. Mgr Georges Hakim, Greek Catholic Archbishop of Acre, Haifa and Galilee, was received by the Prime Minister, Mr. Ben-Gurion. The Archbishop spoke to the Prime Minister on the problems of his Community and submitted a request on behalf of his own, as well as of the Greek Orthodox and Latin Communities, to the effect that a larger number of Israel Christians be permitted to cross into Jordan for Christmas and Easter. Mr. Ben-Gurion promised a sympathetic consideration of the matter.

#### FRENCH AMBASSADOR VISITS RABBI TOLEDANO

On 13 January, the new Ambassador of France to Israel, Monsieur Jean A. A. Bourdeillette, paid a courtesy visit to the Minister for Religious Affairs, Rabbi Toledano.

In the course of his conversation with the Minister, the Ambassador expressed his satisfaction at the widespread use of the French language in this country and stressed the common aspects of Jewish and French

culture. He was pleasantly surprised to learn that a review in French is published by the Ministry. He also noted the good relations prevailing between the French clergy and the people and Government of Israel.

Upon taking leave, the Ambassador was presented by the Minister with a Hebrew Bible.

#### GREEK ORTHODOX MONASTERIES TO BE RESTORED TO PATRIARCHATE

On 25 January, His Beatitude Kyr Benedictos, Greek Orthodox Patriarch of Jerusalem, paid a visit to His Exc. Rabbi Toledano, Minister for Religious Affairs. In the course of this meeting, Rabbi Toledano informed the Patriarch that the Monastery on Mt Zion and the Monastery of the Cross—both of which have been occupied by the military since 1948—will be restored to the Patriarchate. A special committee has been appointed to study claims and damages.

The restitution of the Monastery on Mt Zion will permit the reconsecration of the chapel, situated on the ground floor, in order that it may be opened for public worship. The historic Church of the Cross has already been in use for several years. (The feast of the church falls on the third Sunday of the Great Fast.) Now the entire monastery will be taken over by the monks, to be repaired and reconditioned. (For a short history of the monastery, see pp. 20-25.)

#### MINISTRY FOR EDUCATION ENDORSES RECOMMENDATIONS OF INTER-FAITH COMMITTEE

On 3 February, a list of recommendations submitted by the Committee for Inter-Faith Understanding in Israel and the World was published by the Director-General of the Ministry for Education and Culture in his bulletin of instructions, which is addressed to all educational institutions. The following are some of the Committee's recommendations:

- a) Lectures and discussions on the history of relations between Jews and members of other religions should be incorporated in conventions of school and kindergarten teachers and supervisors, as well as in meetings of pedagogical councils. A staff of select lecturers is ready to serve the Committee in this programme.
- b) Teachers of history, literature, and other subjects which include topics dealing with inter-religious relations, should present the material in a manner that will clarify the Jewish and general social backgrounds of these inter-relationships.



- c) It is most important that educators work for the spread of understanding and tolerance among parents as well, through lectures and group discussions or through personal interviews, as the situation requires.

The Director-General urged "supervisors, directors, teachers and local authorities . . . to take note of these recommendations and to follow them, independently or under the Committee's guidance".

#### APPEAL BY GREEK THEOLOGIAN TO OMIT ANTI-JEWISH PRAYERS

On 12 February, the Ministry for Religious Affairs was informed of an appeal made by Professor Hamilcar Alivizatos, of the Theological School of Athens University, that all anti-Jewish passages in the Greek Orthodox liturgy be removed immediately. Phrases and expressions inspiring "hatred against the Jews" are mainly to be found in two hymns ("Paraklitiki" and "Triodion") sung during the Holy Week preceding Easter. Professor Alivizatos suggested that the revision be made on the initiative of the Oecumenical Patriarch.

When requested by the Ministry to express an opinion on the proposal, the Authorities of the Greek Orthodox Church here, and especially the Patriarch of Jerusalem, stated that the proposal was generally viewed with favour: for the above passages do not reflect the spirit of genuine Christianity and are not even very ancient. A decision in the matter, however, would probably have to be made by a Synod of the Orthodox Churches. The above-mentioned hymns, in fact, are in use not only in the Greek, but also in the Arab, Rumanian and Slav Churches.

#### COMMEMORATION OF PROFESSOR FLEMMING FRIIS HVIDBERG

On 21 February, a commemoration took place in Jerusalem of the late Flemming Friis Hvidberg, Professor of Old Testament at the University of Copenhagen and a member of the Danish Parliament until 1959. Professor Hvidberg died a year ago in the Old City of Jerusalem while studying the fragments of the Dead Sea Scrolls kept at the Rockefeller Museum. He had intended to visit Israel, to which he was bound by ties of affection and where many friends awaited him.

Rev. Anker Gjerding, a former student of Professor Hvidberg, in a letter to the editor of this paper, evoked the professor's warm and inspiring personality as well as his indefatigable activity as pastor, teacher, Member of Parliament and Minister of Education. A glowing tribute was also paid

to his work in the underground movement during the war, and to his endeavours as Chairman (since 1957) of the Danish-Israel Society.

Professor Hvidberg was the author of a large number of books and articles on biblical subjects and Danish Church history, including "A History of the Israelite Religion" (1943), and a critical edition (1942), with notes, of the Authorized Translation of the Old Testament into Danish.

#### VISIT OF FATHER VINCENT S. KEARNEY S.J.

On 21 February, the Rev. Father Vincent S. Kearney, S.J., member of the editorial staff of "America," the New York Catholic weekly published by the Jesuit Fathers, arrived in Israel. Father Kearney, who had been here in 1952, was pleasantly surprised by the changes he noted in the country, and expressed particular satisfaction at the relations between Jews and Christians here. He thought that the new Nazareth housing project for Arabs was an encouraging example of how Jews, Christians, and Moslems could work together in harmony.

#### FEAST OF QIDANE MEHRET

On 23 February, the Ethiopian Community in the Holy Land celebrated the Feast of Qidane Mehret in the church of their convent Debre Gennet, which is situated in the Jewish part of Jerusalem. The ceremony was conducted by His Grace Abba Philippos, Ethiopian Bishop in Jerusalem, who crossed into Israel for the occasion. Present were members of the staff of the Ethiopian Consulate, officials of the Ministry for Religious Affairs, a large group of Ethiopian students of the Hebrew University, and other guests and visitors. After the ceremony, a small reception was held at the Convent, in the course of which the Israel Counsellor on Christian Affairs welcomed the students to his country and addressed them on the historical significance of the latest developments in the Church of Ethiopia.

#### AT THE ISRAEL-AMERICAN INSTITUTE OF BIBLICAL STUDIES

On 23 February, the second semester of studies commenced at the Israel-American Institute of Biblical Studies in Jerusalem. The present course is attended by twelve American students from nine different states, representing the Methodist, Baptist, Presbyterian, Mennonite and Evangelical Free Churches. The group is headed by Mr. Howard Blandau, a psychologist from Pennsylvania. The curriculum includes Hebrew, Biblical Archaeology, History of Jewish Thought, and Church History of the Holy



Land. A course on pastoral problems, now conducted by Mr. Blandau, will later be continued by the Rev. Harold DeVries, of the Wynetko Bible Church, Ill. The week-ends are devoted to practical archaeological work and tours of the country.

#### PATRIARCH OF JERUSALEM CELEBRATES FEAST OF MOSCOW PATRIARCH

On 25 February, the Day of St Alexis, Metropolitan of Moscow (died 1378), a ceremony was held in the Russian church of the Holy Trinity in Jerusalem, in honour of Kyr Alexis, the present Patriarch of Moscow and All Russia. The liturgy was performed by His Beatitude Kyr Benedictos I, Greek Orthodox Patriarch of Jerusalem, who was assisted by Kyr Athenagoras, Archbishop of Sebastia, Kyr Isidoros, Metropolitan of Nazareth, Archimandrite Augustin, Head of the Russian Ecclesiastical Mission of Jerusalem, and a large number of Greek, Russian, and Arab Orthodox priests. Among those present at the ceremony were the Ambassador of the U.S.S.R., the Minister of Poland, the Greek Diplomatic Representative, prominent members of the various Christian Churches in the country, and Government officials. The service was followed by a reception held at the Russian Ecclesiastical Mission.

#### SWEDISH THEOLOGICAL BOOKS FOR THE HEBREW UNIVERSITY

On 25 February, a collection of some two hundred volumes was handed over by His Exc. Mr. Osten Lundborg, the Swedish Ambassador in Israel, to the Jewish National and University Library, as a gift from the Swedish Institute of Cultural Relations with Foreign Countries. Besides Swedish classics and reference books on Sweden, the collection contains important theological encyclopedias and periodicals, as well as major works by distinguished Swedish thinkers on the Jewish and Christian religions.

In making the presentation, the Ambassador stated that the purpose of the gift is to help Israelis acquaint themselves with Swedish culture and theological research. In his reply, Professor Bachi, the pro-Rector of the University, said that the gift was considered a token of the friendship of a free and democratic country, "for which we, in Israel, have the deepest respect and admiration." The books were accepted on behalf of the library by its director, Dr. C. Wormann, who stressed their importance for both teaching and research purposes, and expressed the hope that they would strengthen still further the ties between Swedish and Israel scholars.

#### NEW ORTHODOX ARCHBISHOP OF TIBERIAS

On 26 February, the Greek Orthodox Patriarchate of Jerusalem announced the consecration of Archimandrite Anatolios Georgiadis as Archbishop of Tiberias, in succession to Kyr Benedictos, who had been elected Patriarch in 1958. The ceremony of consecration took place in Athens, where the new Archbishop is serving as Exarch of the Greek Orthodox Patriarch of Jerusalem. It may be recalled that, with the exception of the metropolis of Nazareth, all archbishoprics of the Greek Orthodox Church of Jerusalem are at present titular.

#### BAPTIST COMMUNITY IN CANA OF GALILEE

On 28 February, a Baptist Sunday School and Oratory was dedicated in Cana of Galilee in a ceremony which was attended by some 400 members and guests of the Baptist Congregation of Nazareth. The new edifice, built according to the design of the architect Serouji, will also house the Summer Vacation Bible School for the children of the village. Kafr Cana, which was recently granted the status of a local council, has a population of 3,500 souls, two-thirds of whom are Moslems and one-third Christians.

#### A GUEST FROM THE NETHERLANDS

On 2 March, the Rev. Dr. K.H.E. Gravemeijer, a former President of the Synod of the "Hervormd Kerk" in the Netherlands, arrived in Israel for a four-week stay. He visited the representatives of the Dutch Reformed Church in Jerusalem, Jaffa, Tiberias and Nazareth. He also made an extensive tour of the country, accompanied by the Rev. J. Blum, Representative of the American Messianic Fellowship in Israel. While in Jerusalem, the Rev. Gravemeijer met the Counsellor on Christian Affairs, and other senior Government officials.

Dr. Gravemeijer, who is an old Zionist and a subscriber to Israel Bonds, had been here twice before and he was happy to see the progress achieved. He believes that the political reconstruction may bring about a spiritual regeneration, which no doubt will benefit the Church as well.

The Church, he thinks, cannot exist without a vital and inspiring Judaism; and the Church should remain in close touch with this regenerated Judaism, engaging in a "religious conversation" which would help to deepen the spiritual consciousness of both Jews and Christians.

## NEW PRESIDENTS OF THE GREEK ORTHODOX ECCLESIASTICAL COURTS

On 14 March, the Ministry for Religious Affairs was informed by the Greek Orthodox Patriarchate of Jerusalem that, according to a decision taken by the Holy Synod, the Rev. Archimandrite Chrysanthos Limberis, Superior of the Monastery and Church of Jaffa, and the Rev. Methodios Liveris, Superior of the Monastery and Church in Acre, have been appointed Presidents of the Greek Orthodox Ecclesiastical Courts of the First Instance in their respective cities. The Greek Orthodox Church of Jerusalem maintains in Israel three Courts of the First Instance and a Court of Appeal in Jerusalem.

## DR. BILLY GRAHAM IN ISRAEL

On 17 March, Dr. Billy Graham, the well-known Evangelist from the United States, arrived in Israel after a tour of African and Middle Eastern countries. He was welcomed at the Mandelbaum Gate by representatives of the United Christian Council of Israel and by two senior Government officials. Dr. Graham came to Israel mainly to see the country and the achievements of the new state, which he views from a biblical and prophetic perspective; but he also delivered messages in Nazareth, Haifa, Jerusalem and Tel Aviv-Jaffa, where he drew large crowds of listeners. While in Jerusalem, he was received by the President and the Minister for Religious Affairs, and was the guest of honour at a luncheon given by the Minister for Foreign Affairs.

## THE FEAST OF ST JOSEPH

On 19 March, the Day of St Joseph, a high mass was celebrated at the "Workshop" in Nazareth by His Paternity, the Most Rev. Father Alfredo Polidori, Custos of the Holy Land. The Custos, accompanied by a large number of Franciscan Fathers, had come from the Old City for the occasion. Among those present at the ceremony were the Minister for Foreign Affairs of Panama and Señora Miguel J. Moreno.

In Jaffa, the Day was solemnized by a mass in the parish church and a performance by the pupils at the school of St Joseph. Following the performance, His Exc. Monsieur Jean A. A. Bourdeillette, the Ambassador of France, delivered an address to the pupils on the cultural and spiritual bonds between France and Israel. The school of St Joseph in Jaffa, where French, Hebrew, and Arabic are taught, offers tuition to some five hundred pupils, of whom half are Jewish.



## RELIGIOUS ART IN JERUSALEM

On 31 March, a preview of woodcuts by Jacob Steinhardt on biblical subjects was held in Jerusalem for a limited circle of the artists' friends. On display were black-and-white and coloured xylographs depicting patriarchs, prophets, kings, and other biblical personages. There were also two sets of woodcuts illustrating the Book of Ruth and the Book of Jonah.

It may be recalled that Mr. Steinhardt was recently awarded, at the Twenty-ninth International Biennial Art Exhibition in Venice, the prize of the International Institute of Liturgical Art for his "Jeremiah" (see below). Mr. Steinhardt had also received the First International Prize for woodcuts at the Biennial of São Paulo in 1955.





## IN MEMORIAM

### MGR ANTONIO VERGANI

Vicar-General of the Latin Patriarch of Jerusalem

On 6 April 1960, Mgr Antonio Vergani died in Nazareth. Though he had suffered from a heart disease for the last few years, cancer caused his death. In him the Church has lost a fine priest and capable administrator, and the State of Israel a critical and unbiased friend.

It is too early to set in perspective the full scope of his activities and accomplishments. But the present writer, having been privileged to work with him since the inception of the State, does not hesitate to affirm that Mgr Vergani's contribution to the shaping of relations between the Catholic Church and the Government of Israel was of the greatest importance. Owing to his practical sense, his good will, and his sympathy with idealistic endeavour, Mgr Vergani was able to realize two major aims: to guard the interests of the Church, and to create an atmosphere of trust and friendship between the Church and the Israel Government.

The emergence of the State of Israel not only induced bewilderment in the minds of the Christian clergy resident within its borders, it also caused an upheaval in the economic structure of their religious institutions. For suddenly these institutions were swept into the dynamic flow of the new national economy: the supply of cheap labour ceased; a battery of foreign currency regulations emerged; there were new taxes to be faced and fought; Church properties to be reclaimed from the military authorities; reparations to be claimed and collected. To meet these difficulties, Mgr Vergani deployed an indefatigable energy which resulted in the realignment of the economic activities of Church institutions with the new economic and juridical realities. In the pursuit of this aim he had to struggle, to quarrel, to fight—but he obtained full satisfaction from the Government without arousing anger or resentment. Rather did he gain respect and friendship for himself and his Church.

This success sprang from a nice appreciation of the good will he encountered; and if he was uncompromising in his demands, he was also generous in his expressions of praise and gratitude. Furthermore, he felt

the moral pulse of the new State, and conveyed his understanding to his superiors and fellow-priests.

Mgr Vergani should also be mentioned as one of the initiators of this journal. Realizing the damage caused by tendentious and irresponsible reports, he helped the present writer, in 1949, to found and edit "Christian News from Israel", of which he was a constant adviser and contributor.

Due to the precarious state of his health, Mgr Vergani was unable to meet with this writer during the last months of his life. But he often sent messages in which he described the future in brighter terms. He knew that his life had not been in vain, and he felt especially comforted by the developments which accompanied and followed the ascent of Pope John XXIII.

## THE ANCIENT HARBOUR OF ASHDOD

by M. DOTHAN

Department of Antiquities

Along the coast of Israel runs the ancient *Via Maris*, once the connecting highway between Egypt and Mesopotamia. Tells and ruins along the road mark the passage of invaders and conquerors from time immemorial; and Raphiah, Gaza, Ashkelon and Ashdod are mentioned in the annals of the pharaohs of Egypt and the kings of Assyria. When the Philistines captured these towns, in the early twelfth century B.C.E., Ashdod was a Canaanite city-state of considerable importance on the southern coast. Today its ruins can be seen at Tell er-Ras, in the village of Isdud, some four and a half kilometres inland. Since we know that Ashdod had extensive commercial relations with the Phoenician coast and the Aegean, the question naturally arises: where was the harbour of Ashdod?

Some of the cities on the *Via Maris* had natural harbours. Others, situated on river estuaries, were served by inland river ports, and Ashdod seems to have been one of these. Its harbour, from the eighth century B.C.E. onward, was probably a site called *Ashdod Yam* in an inscription of King Sargon II of Assyria, who had conquered it. Today the site is

again called Ashdod Yam, though in Hellenistic times it was known as *Azotos Paralia*.

The site of the harbour of the second millennium B.C.E., however, had not yet been identified. It was with this in mind that an expedition directed by the author began digging, in September 1959, at Tell Mor (Kheidar), about one kilometre from the seashore, on the northern bank of Nahal Lachish (Sukreir). This site covers an area of some six dunams, and rises about eighteen metres above its surroundings (Pl. I/1). The tell is cone-shaped as a result of the erosion which destroyed part of the ancient settlement. From a stratigraphical point of view, there have been twelve main periods in the history of the settlement, which was first occupied at the end of the seventeenth century B.C.E. Pottery which has been found, at a depth of seven metres, permits the inference that the site was already settled during the last phase of Hyksos rule in Palestine; i.e., at the end of the seventeenth or the beginning of the sixteenth century B.C.E. Somewhat higher, in the same section (stratum XI), the remains of the floor of a "high place" or sanctuary were discovered. So far, horns of *Dama mesopotamica* have been found there, surrounded by votive vessels (Pl. I/2, 3). These finds date from the sixteenth century B.C.E., and closely resemble artefacts discovered in Megiddo, Nahariya, Byblos, and Ugarit; they point to a cultural and religious uniformity which prevailed during that period in Egyptian-dominated Canaan. The "high place" was apparently still in use in the fifteenth century B.C.E. (stratum X).

A fortress, unearthed in the stratum above (IX), belongs to the Late Canaanite II Period, when the eighteenth Egyptian dynasty ruled in Canaan. The storerooms of the fortress are of sun-dried brick, and they contain many fragments of jars. From the el-Amarna letters it is clear that Canaan had close commercial relations with Cyprus and the Phoenician coast. It is not surprising, therefore, that many Cypriote pottery vessels were found at Tell Mor, in strata IX and VIII. These were discovered not only in the buildings, but also in a rich tomb of the same period. The tomb was excavated on the eastern slope of Tell Mor, and it consists of two stone slabs which form a gable (Pl. II/3). The skeleton was discovered stretched out between the slabs, with pottery vessels around its head and feet. A fine bronze dagger lay near the skull (Pl. II/2). The method of burial indicates that this was the grave of a prominent personage, probably Phoenician or Cypriote. The town flourished in the fourteenth century B.C.E., and after its destruction a smaller settlement (stratum VIII) took its place.

Stratum VII yielded important finds. A layer of debris, one to one and a half metres deep, points to a systematic and total destruction. The town, once destroyed, was not occupied again for a generation or two; and up to the time of writing, little in the way of buildings has been unearthed. The pottery which has been found seems to indicate that the destruction took place at the end of the thirteenth century B.C.E.; i.e., during the period of attacks on insurgent Canaanite towns made by one of the pharaohs, perhaps Merneptah. At any rate, it is reasonable to assume that the conquerors were not Philistines, since none of their characteristic pottery has appeared in the next stratum (VI).

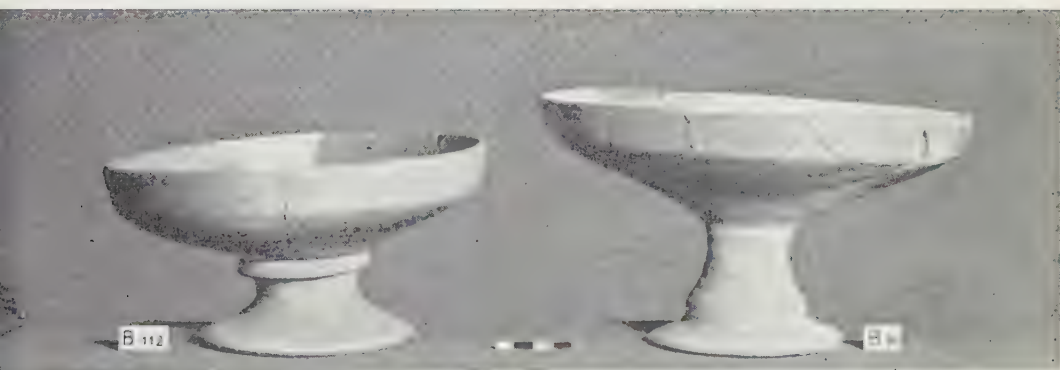
Strata IV and III belong mainly to the eleventh and tenth centuries B.C.E., a period of continuous struggle between Israelites and Philistines. This hostility began in the time of the Judges, and continued through the period of Saul and the United Monarchy. At that time Tell Mor was probably held by the Philistines, and was part of Ashdod, to which the Holy Ark was brought after the Battle of Aphek (I Samuel 5:1-5), and which was then the seat of a Philistine *seren*. Mud-brick buildings have been unearthed in the excavated section of the tell, and objects characteristic of this period have been found on their floors, and in the grain silos in their courtyards (Pl. III/2, 3, 4). One of these, an iron tool presumably used in agriculture, is one of the earliest iron artefacts so far discovered in this country. The southern part of the tell has also yielded the remains of a large construction, apparently a citadel, destroyed together with the other buildings of these strata in the early tenth century B.C.E. It may well be that Tell Mor was destroyed by one of the pharaohs of that time. As a result of repeated Egyptian campaigns, many Palestinian towns were laid waste, and the period of prosperity of the United Monarchy came to an end. Today, a thick layer of ashes (stratum III) testifies to the major conflagration which ended that period.

At the apex of the tell, on top of the settlement destroyed in the tenth century B.C.E., were fragments of thick walls which had formed part of a fortress commanding the area. The fortress may date from the eighth century B.C.E., and it is conceivable that King Uzziah, who "built cities about Ashdod..." (2 Chronicles 26:6), ordered its construction. We do not know when the fortress was destroyed; but since there were no finds from the seventh and sixth centuries B.C.E., we can reasonably assign this destruction to the end of the eighth century B.C.E., when Sargon II of Assyria conquered, *inter alia*, Ashdod and Ashdod Yam, which is only two kilometres south of Tell Mor.





*1. General view of Tell Mor.*

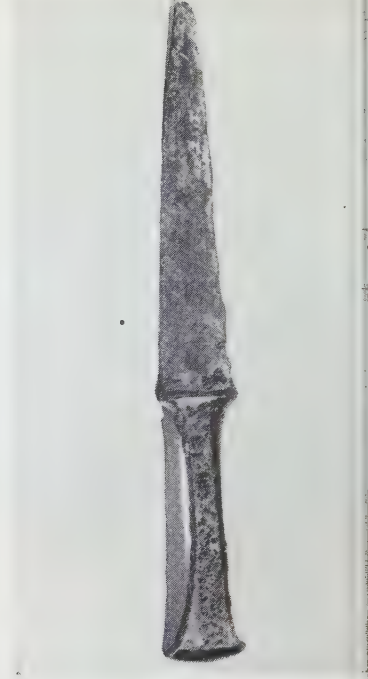


*2. Chalices from sanctuary, Late Bronze I (Canaanite) period.*





1. Head of a Cypriote zoomorphic vessel, Late Bronze II period.



2. Bronze dagger found in Late Bronze II burial.







1



2



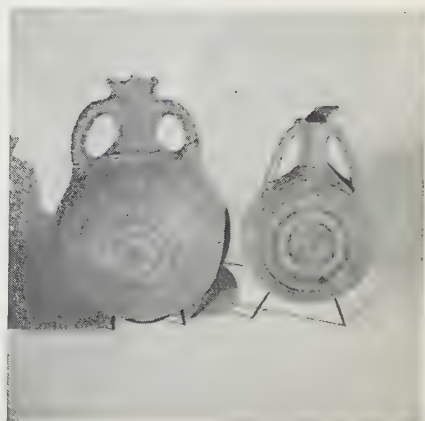
3

1. An Egyptian scarab from the XIXth dynasty.

2. Philistine painted pottery vessel.

3. Painted vessel, Early Iron (Israelite) period.

4. Pilgrim flasks, Early Iron period.



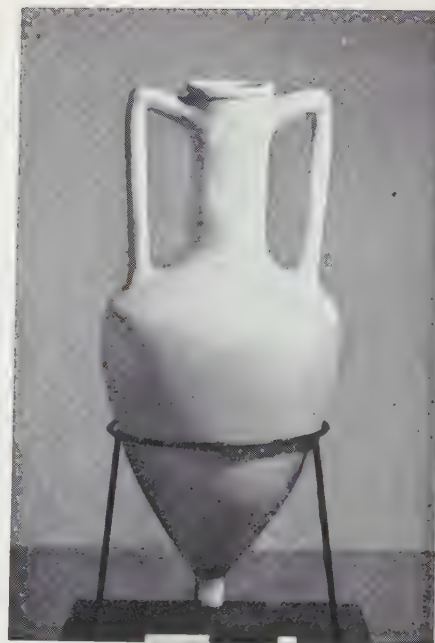
4



1. Hellenistic purple dye installations.



3. Heap of murex shells found in well.



2. Rhodian amphora.



We then have a hiatus of some four hundred years, for the tell remained uninhabited until the Hellenistic period (the end of the fourth century B.C.E.). At that time, Ashdod was one of the independent coastal cities, and Tell Mor undoubtedly belonged to it. Up to now we have found evidence of occupation during the Hellenistic period only on the slopes of the tell. A well and two plastered basins have been discovered, all of which were used in the preparation of purple dye (Pl. IV/1). In the well were thousands of murex shells (Pl. IV/3), together with hundreds of vessels (Pl. IV/4). Why the vessels were dropped into the well we cannot say; perhaps the practice had some ritual significance. In any case, we are the beneficiaries, because we found in the well two Rhodian amphorae (Pl. IV/2), whose dates tell us that the purple dye industry at Tell Mor flourished between the beginning of the fourth century and the end of the second century B.C.E. The handles of the amphorae bear the seal-impressions of the high priests of Rhodes (as well as those of their makers), and therefore yield a fairly precise date. We know from several sources that in that period the preparation of purple dye was an important industry along the coast of Palestine and Phoenicia. The dye, extracted in small quantities from huge numbers of murex shells, and therefore highly prized, was reserved for the use of royal and influential personages.

The coastal towns of Hellenistic times, Ashdod among them, were dealt a severe blow when Judas Maccabaeus vanquished the Greeks in 165 B.C.E.; a victory which probably spelled the end of the dye industry in that region. The tell was gradually abandoned, and only occasionally did farmers build shelters on its slopes.

The results of the excavations thus show that Tell Mor served as an inland harbour for some large city nearby. Judging from its geographical position, this city appears to have been Ashdod. Jetties were not yet in use in the second millennium B.C.E., and the river mouths were used as anchorages, especially where there were no natural bays. Nahal Lachish has a perennial flow up to four kilometres inland from its mouth, despite the numerous borings which have tended to diminish its water level. This river was surely not always as shallow as it is now; nor was its mouth so silted up by sand dunes, the mark of centuries of neglect. The inland anchorage at Tell Mor played its part in the exchange of goods between Ashdod and the Aegean during the second millennium B.C.E.; and at the end of the eighth century B.C.E., the port of Ashdod was moved to Ashdod Yam, on the seashore proper.



## THE MONASTERY OF THE CROSS IN JERUSALEM

*by* CH. WARDI



Famous churches and monasteries "of the Cross" can be found at all times and in all parts of the Christian Oecumene. There is only one Monastery of the Cross, however, which "was built on the very place where the tree grew from which the life-bearing cross was made." With regard to this tree, two profoundly significant legends have come down to us, whose mythical quality makes historical criticism appear pale and irrelevant. One of them carries us back to the time of Adam. Realizing that his last hour was approaching, the Patriarch asked for a twig from the Tree of Knowledge to be brought to him, and when this was done, he placed it in his mouth and died. His children, unable to extricate it from

between his jaws, buried their father together with the twig, which grew into a new tree (of Knowledge!). Imprisoned in the tree, however, remained the skull of Adam; and thus, when the fullness of time was achieved, it was drenched with the blood of Christ. The second legend attributes the planting of the tree to Father Lot. To learn whether his act of incest would be forgiven, Lot planted a pine, a cedar and a cypress on the very place where he had committed his sin. As a sign that he was pardoned, the three saplings joined together and grew up as a single prodigious tree. Centuries passed, and eventually the tree was felled by King Solomon to be used in the building of the Temple; but it proved unsuitable and was abandoned outside the holy precinct, to serve as a bench for weary pilgrims. Out of this trunk, after many generations, the cross was made on which Jesus was crucified.<sup>1</sup> On such a venerable place, only an august personage could have built a church or monastery; and in fact tradition speaks of St Helen, and of King Vakhtang Gorgosal, a fifth century ruler of Georgia. King Vakhtang is said to have built it on a plot granted by Constantine the Great to King Mirian, who after his conversion to Christianity made a pilgrimage to Jerusalem, and on the way paid a visit to the Emperor.<sup>2</sup>

Modern historical speculation prefers a later date: the time of Justinian, or of Heraclius, or even of Constantine Monomachus. The latter must have been, however, the date of a restoration; for in the eleventh century it was hardly possible to found new Christian institutions in Palestine. A probable date is the year of Heraclius' visit to Jerusalem after his victory over Persia (c. 630), when the return of the True Cross from its Persian captivity may have demanded a birthplace for the tree from which the cross was made.

From several Georgian inscriptions of the eleventh century, we learn that between 1038 and 1057 a Georgian monk named Prokhoré built (or completely rebuilt) the Church and the Monastery of the Holy Cross.

<sup>1</sup> The oldest known source in which the first legend appears is Ernoul's *Citez de Jérusalem*, written in approximately 1231; the oldest known source of the second legend is about 130 years older. From the fact that none of the above sources dates from before the Crusades, the conclusion has been drawn that neither legend is older than the Crusades. (See: R. Janin, *Les Géorgiens à Jérusalem*, in *Echos d'Orient*, Tome XVI, 1913).

<sup>2</sup> In this tradition, clearly, the essential point is the *donatio Constantini*; which cannot but recall a similar donation claimed by the Abyssinian legend with regard to the Monastery *Deir es-Sultan*. In the latter legend, however, Constantine only reconfirmed a donation originally made by King Solomon.

We also learn from these documents that the venture had been undertaken at the order of the blessed Euthymius, Superior of the Iberian Monastery on Mt Athos, and was carried out with the moral and material support of King Bagrat IV (1027–1072) and his mother Mariam, as well as of the Georgian monastic brotherhoods of Antioch, Sinai and Jerusalem.<sup>1</sup> This was the time of the Egyptian Caliph Mustansir (1034–1094), when the Byzantine Emperors Michael IV the Paphlagonian (1034–1041) and Constantine IX Monomachus (1042–1055) were busy rebuilding the Church of the Holy Sepulchre and the other churches in Palestine destroyed by al-Hakem in 1009. In this fervour of Orthodox activity the Georgian Royalty and Church took a keen interest, endeavouring to consolidate their position in the Holy City. For their connections with the Holy Land were of very old standing. The Bagratid dynasty claimed Davidic origin; the Church considered St Andrew to be its founder. Georgia was probably marking by that time the thousandth anniversary of its Christian beginnings. Iberian monasteries had already been built in Palestine in the fifth century. Georgian pilgrimages were frequent. Georgians were to be found in some of the most sacred shrines of the Holy City. In particular, they were attached to the shrine that was most intimately connected with the Cross: Mt Golgotha. Was it not natural, then, that they should now aim to establish their Jerusalem headquarters in a monastery built on the birth-place of the Cross? Indeed, this monastery became the centre of Georgian religious and cultural activity in this country. Its superior was the superior of Mt Golgotha. He was appointed directly by the king, and through him the king communicated with the Patriarch of Jerusalem. He supervised all Georgian property and religious personnel in the Holy Land.

It is doubtful whether the Crusaders left the Georgians on Mt Golgotha; but they did leave them in possession of the Monastery of the Cross. Georgia, at that time, was becoming an important factor in international politics. Her King David II (1089–1125), in fact, contrived not only to drive out the Turks who had overrun his country after the battle of Manzikert (1071), but also to annex Northern Armenia and thus to found Great Georgia. His successors continued his work, and the Georgian State reached its days of greatest glory under the famous “Queen of Queens,” Tamar (1184–1212). Those were, naturally, times of great prosperity for the Monastery of the Cross. True, in 1184 King Baldwin IV deprived

<sup>1</sup> Александръ Цагарели, Памятники Грузинской Старины въ Святой Землѣ и на Синаѣ. [Православный Палестинскій Сборникъ, Том IV, Выпускъ Первый]. С.-Петербургъ, 1888.



its residents of the fruits of their adjacent vineyard. Was this unfriendly act related to the "neutralist" policy of Queen Tamar? For the latter, not unlike the Byzantine Emperor, pursued a policy of understanding with Saladin and his sons. As a result, when Jerusalem fell in 1187, the situation of the Georgians in the Holy City only improved. It was at that time that Georgian pilgrims obtained those rights and privileges that were to remain their prerogative until the seventeenth century. It was also at that time that Shota Rustaveli, Georgia's greatest poet, came to the Monastery as Queen Tamar's envoy. He brought rich donations from the Queen, and had the church decorated with beautiful paintings. According to a tradition echoed by several modern writers, the famous author of "Panther Skin" settled in Jerusalem as a monk, and found his last resting-place in the Monastery of the Cross.<sup>1</sup>

Throughout the thirteenth century, Georgian importance in Jerusalem continued to be considerable. This was, at first, the result of the prestige which the Georgian State enjoyed in the Middle East; but later, paradoxically enough, it was rather in connection with its political decline. For, reduced by the Mongols to the rank of auxiliaries, Georgian troops were forced to fight side by side with the Mongols against the Mamelukes, and they soon made a name for themselves for bravery and ruthlessness. Perhaps as a reprisal against this association with the Mongols (together with whom they were urging the Pope and the Christian powers to set on foot a crusade), the Moslems in Jerusalem seized the Monastery in the latter part of the century and made it into a mosque. It was restored, however, in 1305, owing to the good offices of the Byzantine Emperor Andronicus II; but the seizure constituted a dangerous precedent.

In the fourteenth and fifteenth centuries, the Georgians were the most influential community in the Holy Land. They were then on good terms with the Egyptian Mamelukes, many of whom also hailed from the Caucasus. As chief representatives (and defenders) of Orthodoxy in the country, they occupied many of the most important monasteries, and Holy Cross was their administrative and spiritual centre. It was richly endowed and well supported; it possessed vast properties, in both Palestine and Georgia. Numerous writers, translators, copyists and illuminators assiduously worked behind its thick walls. Some of their beautiful manuscripts

<sup>1</sup> H. C. Luke, *Anatolica*, Ch. 10.

Gregory Peradze, *An account of the Georgian Monks and Monasteries in Palestine*. (in *Georgica* 1937).

may still be admired in the library of the Greek Orthodox Patriarchate of Jerusalem.

At the end of the fifteenth century, and especially after the Turkish conquest of Jerusalem in 1517, the status of the Georgians in the Holy Land began to decline. Their political power was on the wane; their kingdom had split into several principalities, continuously warring against each other. In the wake of political decadence came economic exhaustion. Georgia could now ill afford to maintain her institutions abroad, or send pilgrims and monks. The number of Georgians in the Monastery of the Cross constantly decreased, and their place was taken by members of other communities. Already by the end of the fifteenth, but especially in the course of the sixteenth century, there were Greeks, Armenians, Jacobites and Nestorians among the occupants of its four hundred cells. There was even, according to Prince Radziwill (1582), an altar in the church where the Latins were permitted to celebrate once a year. In the meantime, new economic and fiscal conditions had evolved in Jerusalem. The Georgians found themselves unable to pay the greatly increased taxes and the exorbitant bribes claimed by Turkish officials. They became involved in constantly growing debts, and their monasteries and other properties were passing into the hands of other communities. By the middle of the seventeenth century, they lost their hold on Mt Golgotha and retired to the Monastery of the Cross, their only remaining possession. At that time, a last attempt was made to bolster up their tottering position in the Holy Land. In 1643, Archimandrite Nicephoros, a son of Prince Oman Tcholakashvili, arrived in Palestine, and with the financial help of King Leo II Dadiani, repaired the Monastery, reorganized its finances and redecorated the Church. Nicephoros, a man of high education and many talents, had the semblances of personages connected with the history of the Monastery portrayed on the walls and pillars of the church. Among the portraits were those of Mirian, Gorgasal, Prokhoré and Rustaveli.

Towards the end of the seventeenth century, however, the financial situation of the old institution became hopeless; and—lest it fall into the hands of the Turks or of a non-Orthodox community—Patriarch Dositheos paid up the debts and taxes and took over the Monastery together with a number of other Georgian possessions. Since then it has remained the property of the Greek Orthodox Church of Jerusalem.

The Georgian nation did not forget its ties with the Holy Land, and time and again distinguished pilgrims would visit Jerusalem, and especially the Monastery of the Cross. But at the beginning of the nine-

teenth century, Georgia became part of the Russian Empire and her Church lost its autocephaly. Later in the same century, it was suggested that the ancient monastery be surrendered to Russia; but the Church of Jerusalem needed it for its own purposes. In 1855, Patriarch Cyril established there a Theological School which was to have among its teachers and directors several distinguished scholars; these included Benjamin Ioannides and especially Chrysostomos Papadopoulos, who wrote, *inter alia*, a history of the Monastery. In 1908 it was closed; and in 1948, for fear that it might become a haunt of infiltrators and robbers, it was occupied by the Israel Defence Forces. In the meantime, new quarters have grown up around the Valley of the Cross, and the forbidding fortress-like Monastery will soon be surrounded by cheerful cottages and colourful gardens. Since there is no more need to guard the building, the authorities have recently restored it to the Greek Orthodox Patriarchate, and regular services have been resumed in its beautiful church. No decision concerning its future use has yet been made known; it is hoped, however, that the ancient Monastery of the Holy Cross, with its romantic memories, will be treated with love and veneration, as befits a monument of art and history.

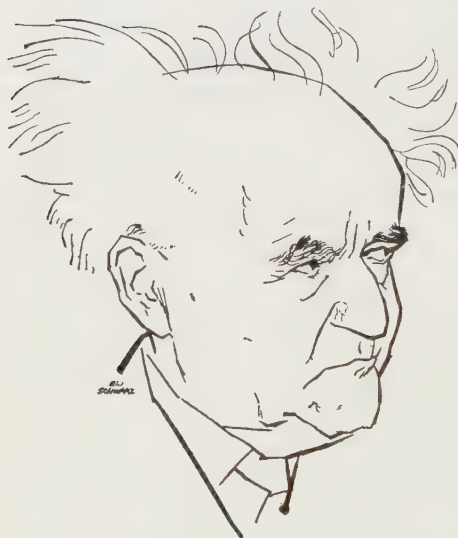


## SCIENCE AND ETHICS

### THE CONTRIBUTION OF GREECE, INDIA AND ISRAEL

by DAVID BEN-GURION  
*Prime Minister of Israel*

*Christians in Israel and abroad may be interested in the historical and philosophical outlook of Prime Minister David Ben-Gurion. We therefore present here an address delivered by him on 9 March 1960, at Brandeis University, Waltham, Massachusetts, where he was awarded the honorary degree of Doctor of Laws. After a tribute to the memory of Justice Louis D. Brandeis, Mr. Ben-Gurion continued:*



I am one of those who believe wholeheartedly in the prophecy of Isaiah: "I the Lord have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations" (42:6). That is not the only prophecy of his in which I believe. Isaiah said: "I will bring thy seed from the east, and gather thee from the west; I will say to the north: 'Give up', and to the south: 'Keep not back, bring My sons from far, and My daughters from the end of the

earth'" (43: 5-6). And he also said: "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and

shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2:2-4). One of these prophecies has already begun to be realized in our days, and in the first decade of the resuscitation of the Jewish State in our ancient homeland we have brought in about a million Jews from over a hundred countries, from East and West, from the North and the South. And the vision of general disarmament has also been placed on the agenda of the United Nations Assembly in our day.

### *Every People is Chosen*

The Jewish people is a small one, and today Israel numbers only a little more than fifteen percent of the Jews of the world, so that the claim that Israel in its Land might be a light to the Gentiles may be regarded as exaggerated and chauvinistic. To dispel this error from the minds of my listeners, I will say that I do not hold that we are a chosen people. Every people, to some extent, is a chosen people—in its own eyes, at any rate; and just as there are shadows in the life of every people, so we know that, in past as in present, light radiates from many peoples. "Are ye not as children of the Ethiopians unto me, O Children of Israel? saith the Lord. Have not I brought up Israel out of the Land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" So spoke the prophet Amos. Every people has a share in the heritage of the human race, just as every man, without distinction of race, religion or birthplace, is equal in rights and duties, and of equal worth. The relations of men and of peoples must, therefore, be set firm upon equality of rights and duties.

But equality between men, which lies at the foundation of our political and social consciousness, stands in no contradiction to our wonderment at the greatness of Descartes, Newton, da Vinci, Rembrandt, Beethoven and Einstein. Similarly, recognition of the equality of peoples cannot lessen our admiration for those few exceptional peoples which have played a uniquely fructifying role in the annals of humanity.

### *Immortal Bequests*

To this day no one has unravelled the riddle of the genius of those divinely blessed personalities, who by their mighty intellect have shed light on the mysteries of nature or enriched the human treasury with majestic creations of art and literature; nor to this day has the secret been ex-

plained of the special greatness of those few exceptional peoples which left their imprint on human culture. The Jewish people in days gone by was privileged to be one of those ancient peoples that bequeathed immortal values to human kind, and in large measure fashioned the pattern of many peoples in all parts of the earth. Three of these peoples are Israel, Greece and India.

In mentioning India I do not refer to the wisdom of the Brahmins. In the Upanishads, it is true, there may be found jewels of pantheistic metaphysics, but this wisdom was the possession of the few, and did not prevent the perpetuation of the caste system, which degraded millions of human beings to the level of the unclean, nor did it uproot the brutal custom of suttee, the burning of widows alive, which has its origin in the Atarva-Veda.

### *India's Great Contribution*

India's great contribution was the teaching of Buddhism. The founder of this doctrine, Sidarta Gautama, one of the princes of Northern India, and known in the world as the Buddha, was in his lifetime a symbol of human nobility and moral purity, and without doubt was one of the ten greatest personalities in human history.

The Buddha rebelled against the Hindu caste tradition. In the Buddhist community—the Sanga—no caste discriminations are recognized. All men are equal. The Buddha recognized the equality and status of woman with man. The Buddha was indeed convinced of his great personal mission and of the significance of his teachings, but he did not put himself in the central position in the new teaching which he preached. When the Buddha was on the point of death, he saw his favourite disciple Aranda crying. He said to him: Do not cry, Aranda. You shall be a light unto yourself. You will have no need of me.

The Buddha rebelled against the Hindu tradition of sacrifice, which was the central feature of the Brahminist creed. He rejected the privileged position of the Brahminists. It is not privilege through heredity but the righteousness of a man himself which entitles one to the distinction of being a Brahmin or a higher man. That was the Buddha's teaching.

To preach this doctrine two thousand five hundred years ago in an Indian society dominated by Brahminism called for great spiritual courage, a revolutionary spirit and great creative capacity.

It is remarkable to think that his doctrine, which originated in India, has almost disappeared from the land of its birth, but has spread among



the peoples of the Far East: Ceylon, Thailand, Cambodia, Laos, Burma, China and Japan, and although there is in it much of the negation of the material world, and nirvana is its highest ideal, Buddhism overcame the influences of its pessimistic beginnings and preached love, kindness, and compassion to every living creature; nor, in the main, are its ethical imperatives different from our Ten Commandments. The Buddha was the educator of the peoples of the Far East which for some reason were not reached by the message of Judaism either in its original form or in its Christian and Moslem versions, and his teaching is still an educative and moral factor of tremendous force for hundreds of millions in the eastern expanses of Asia.

In the days of the Buddha, the leaders of Greek philosophy were active in Greece: Thales of Miletus and his disciples, Pythagoras, Heraclitus, Empedocles and Parmenides. From them and from their disciples, the West—and now the entire world—inherited their systematic philosophical and scientific research. It would unquestionably be a vast exaggeration to say that the conquests of science during the last three or four centuries are exclusively the legacy of classical Greece, and it may be said with some degree of truth that modern science was born out of revolt against the Greek scientific tradition. An example was Galileo's struggle with the followers of Aristotle in his day, and even previously we see an example of this in Copernicus' disproof of the Ptolemaic theory—Aristarchus of Samos, who is not mentioned in Copernicus' great work, already knew of the rotation of the earth on its axis and its revolution round the sun, but his teaching was not accepted in ancient Greece. It was left to Copernicus to renew this doctrine. It is impossible, however, to conceive the Renaissance in Italy and in other countries, which laid the foundation of modern science, without the rediscovery of ancient Greek literature, brought to Europe in the fifteenth century from declining Byzantium. And even today the works of the great ones of Greece, with Plato at their head, are a source of inspiration to the human spirit in its search to understand the order of nature and of the universe—and itself.

More and more, however, the accomplishments of science are becoming the estate of all peoples in all parts of the world. This is, perhaps, the most universal spiritual triumph of our era, and no second asset is so shared by all the peoples in our time as is science. In one sense contemporary science differs from what it was in the day of ancient Greece. For the thinkers of ancient Greece, intellectual contemplation, theory, was the principal thing, and few of them also occupied themselves with

*praxis*, with the practical side, with the integration of science into everyday life. Not so in these our days. Scientific research has become a central, permanent, daily factor in the lives of peoples. Economic activity, health, security—all these are now based on what science has achieved, and from day to day the vital significance of science in all branches of action shows a progressive increase. Pure science and everyday action are interlocked.

Science, however, with all its spiritual and material importance, by its very essence stands beyond good and evil. By its power we can explain the phenomena of Nature—and man is a part of Nature—but science is incapable of telling man what path he should choose in life. By means of science it is possible to bestow blessings on humanity: health, prosperity, and intellectual progress. By its power it is also feasible to bring about ruin and destruction, and to destroy civilized humanity. The tree of knowledge of good and evil does not blossom on the soil of science. Science strives to lay bare the secrets of Nature, but not to counsel man what he shall do.

There can, however, be no science without scientists, and the scientist is not just a thinking and contemplating machine, but a personality, carrying a lofty moral responsibility. The crisis discussed in our time is not a crisis of science.

### *Scientists Must Foster Moral Values*

The scientist, therefore, will not be discharging his mission faithfully or be worthy of his task unless, while yet augmenting the capacity of science and enlarging the bounds of pure knowledge, he makes every effort to foster the moral values on which the relations between men and between peoples must rest. The tree of knowledge of good and evil must be planted in the soul of every man, and first of all in the souls of men of science, so that their creative activity may be a blessing to mankind.

The discovery of scientific truth is a goal in itself, but it is also a means to an exalted end: the advancement of man and of society, the dominion of man over Nature for the sake of his spiritual and moral elevation and the economic and social well-being of each people and of the entire human race. We must not separate the exploits of science, which are the achievements of the human intellect, from the values of ethics, that is to say, from the imperatives of the human conscience, the divine element in man. The secret of man's intelligence, which is capable of comprehending the structure of the cosmos and its host, has never yet been penetrated—and I do not know if it ever will be. Nor has anyone penetrated the secret of the

human conscience, which equips man to give up his life for values dearer to him than life itself. But both of them exist, and it is only through their inmost integration that there will flourish for man the great and glorious blessing that is hidden in each of them.

We shall be doing violence to the truth if we say that the greatness of ancient Greece was restricted to the realms of beauty and intellect alone. In the writings of Plato, Aristotle and Plotinus we find a profound aspiration for the good and the just. It would equally violate the truth to say that the greatness of ancient Israel was manifest only in the religious and ethical messages of its Prophets. The Books of the Bible are overflowing with sublime beauty and deep wisdom. Likewise, the teachings of the Buddha are not restricted to laying down a noble and redemptive way of life, but radiate profound and original philosophic thought. It is true, however, that the centre of gravity of Greek genius was in the realm of art and philosophy, as the centre of gravity of Buddhist teaching was fixed on freeing the individual from suffering and tribulations. With the Prophets of Israel the central theme was the supremacy of religious and moral consciousness.

The renascence of Israel in our day has not been merely political and material in character. Israel cannot endure without strength and power, but we still hold fast to the faith that has accompanied our people for thousands of years, faith in the supremacy of the spirit. Not the spirit opposed to matter and divorced from it—the duality of matter and spirit was foreign to the Jewish outlook in biblical times, as it is foreign to the science of our present. We believed and still believe in the supremacy of the spirit that pervades matter and rules it. On this faith is founded the historic mission and destiny of the State of Israel.

And the supremacy of the spirit implies not only the supremacy of science and intelligence, but also that of morality, of which the authentic and practical expression in our lives is *halutziut*, the quality of pioneering and personal dedication to man's mission in life. We have undertaken to do in our country something without parallel in history. We are receiving the fragments of a people scattered throughout the world, to rebuild the ruins of a small and poor country surrounded by enemies, and to establish a model society constructed upon a basis of liberty, equality, cooperation and love of our fellow-men. The great Book, or, more correctly the collection of great Books, that has given us the prerogative to be known, in honour, as "the People of the Book," was created at a time when our people lived on its own soil and was sovereign in its own right. Though



it was a small and poor people, small in numbers and poor in military strength and in extent of territory, yet from that day to this it fell in no wise behind any nation in its creativity and it gave to itself and the world Books of highest spiritual values, of majestic and enduring expression of poetry and thought, of morality and religion.

### *Torn from Homeland and Independence*

When we went into exile we continued to live, in our hearts and our minds, within the bounds of this biblical heritage; but we did not continue to create anew, save for multiplying the making of interpretations and interpretations of interpretations, explanations and explanations of explanations, about our precious writings. Our spiritual lives, like our material lives, were impoverished and shrivelled. And if, at the commencement of the modern Renaissance period in the seventeenth century, a great eagle—Baruch Spinoza—rose from our midst and in his lofty thought ascended to the skies, he was cast out of our nest, and shed his light on others, inditing his profound words in a foreign tongue. This was not because our creative power was atrophied—had that been so, it is doubtful if we could have maintained our identity under those terrible conditions—but because we had been torn from the roots of the people's vitality: from homeland and independence.

The new period that began with the renewal of the upbuilding of our Homeland eighty years ago, and of our independence during recent years, opened up a new chapter not only in respect to our status in the world, but also in regard to our spiritual creativity. True, for the first phase of the third restoration of our independence—and that phase will last for many, many years—we shall, as up to now indeed, be constrained to invest the better part of our energy and our spiritual and physical forces in Israel in fortifying our security, developing the country, building up its economy, absorbing its immigrants, and laying safe foundations of a free and independent nation, sovereign in its own right. Our independence is still in danger; we are still beleaguered; we still face vital problems in regard to immigrant absorption; our deserts still await redemption. Our primary endeavour therefore must lie in the security, political and economic spheres. These efforts, however, will not succeed unless sustained by a great spiritual dedication.

### *Tenacious Spirit of Our Youth*

One of the marvels of our generation has been the victory of the Israel Defence Forces; but it was not by its weapons or its numbers that the young Israel army withstood the onslaughts of the enemy hosts. Its secret was the high moral quality of our youth. The upbuilding of the country, too, the hundreds of villages that sprang up as if overnight in every corner of the land, the discovery of water in a desert left arid and barren since the dawn of Creation, the hundreds of thousands of immigrants assembled in the Homeland within a brief space—all these things were not done by means of technology and finance alone. A decisive fact was also the power of that same tenacious spirit that inspires our people. The driving force was the Messianic vision that had preserved them from the moment they went into exile, over two thousand five hundred years ago. Had it not been for that spirit they would not have clung to their Jewishness, they would never have returned to Israel.

### *All-embracing Unity of Existence*

What is the nature of the spirit we need? First of all, the conquests of science. Our work in Israel is perhaps unique in the internal and external difficulties it faces. Our constructive work will fail unless we know how to mobilize all the achievements of science to the aid of our economy, our education and our security. We dare not be content with what has been achieved so far; we must reinforce our intellectual capacity for the sake of new, additional scientific attainments which will help us to overcome the obstacles, to augment and improve the quality and productivity of our work, to build and defend ourselves with the most perfected means. The value of science, however, lies not only in its practical uses, but in enhancing the distinctive qualities of man and enriching his spirit. We are few, and few we will remain; our country is small and small it will always be, though I hope we shall succeed in expanding its economic capacity. The sole greatness which awaits us, one inherent in our character, is greatness of spirit. Science, knowledge of the world and all therein, discovery of the secrets of Nature and of existence—through these we shall rise ever higher. There is no limit to the capacity of man to penetrate the secrets of Nature and the universe. We have never accepted the discredited theory that the world is composed of blind and crude matter, just as we have never accepted the fallacious opinion that everything we see, feel and hear is only the disembodied creation of the imagination and spirit. All the great men of Israel, in days gone by and in our own

times, whether through religious intuition or scientific comprehension, have always recognized the all-embracing unity of existence, the one-ness of matter and mind. Man is part of the marvel of existence, which in all its unity has many manifestations, both material and spiritual; and man, as an organic part of this complex existence, which is both material and spiritual, both natural and divine, has the gift of seeing and observing, of understanding and comprehending the nature of the universe. Man has two means of probing the secret of being: internal and external contemplation. There is no end or bound to man's intellectual capacity, and the peaks to which science has climbed in our day are only the first rungs in a ladder that is set on earth but its top reaches to the sky. Man in Israel is inferior in his qualities and capacity to no man in the world, and nothing will be denied him in the kingdom of science, if he makes the deliberate effort and boldly and unremittingly presses on upwards.

### *Science Needs Moral Direction*

Science in isolation, however, cannot suffice; it needs *moral* force to direct it. The second spiritual imperative, therefore, is the great and eternal *ethical* values of Judaism. Not only we, but other ancient peoples as well, have at different epochs given voice to great and sublime moral truths. But I doubt if there was ever anyone who succeeded in doing so with a mightier vigour or with a purer and holier passion than did the Prophets of Israel. The idea that man was created in the image of God, and that all men are children of God and therefore brothers, the precept "And thou shalt love thy neighbour as thyself", our prophets' vision of peace and justice—in no ancient or modern literature is there anything to excel or even equal them. And our prophets found and demanded justice not only in the life of man, but in the whole world, in the entire cosmos. Isaiah, one of the greatest of our prophets, envisions justice and peace as imprinted upon the heavens above and on the earth beneath. He says: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together" (45:8). And when the Psalmist seeks in one short verse to catalogue supreme moral values, he says: "Mercy and truth are met together; righteousness and peace have kissed each other". And he adds: "Truth shall spring out from the earth, and righteousness shall look down from heaven" (85:10-11). The moral content, in the words of our prophets, is inherent not only in man but in the



whole of Nature: the skies pour down righteousness, truth springs out from the earth.

Only by pursuing the goals of prophetic ethics is it possible to direct the tremendous and fructifying power of science so that it may be a blessing to peoples and to men. Science unguided by moral values could be dangerous.

### *Morality Must be Practised*

Morality itself, however, can be beneficial on one condition alone: not if it is preached to others, not, if it is elegantly expounded, but if it is observed not just in theory but in practice also, if it is attended by pioneering that fulfils. The moral values are transformed into a creative revolutionary force that repairs the imperfections of the world and enhances the life of man only through the experience of personal pioneering and fulfilment. We have learned this truth through the experience of the pioneering forces which were at work from the beginning of our settlement eighty years ago until our own days.

The ancient Chinese sage called Kung-Tze (Confucius), who lived in the days of Jeremiah and remained the teacher of the Chinese people for two thousand five hundred years, condensed the whole doctrine of pioneering into one short and incisive saying. One of his disciples asked him: "Master, who is the higher man?" Kung-Tze answered: "The higher man is he who first carries out himself what he demands of others, and then demands of others only what he does himself." The three generations of pioneers who rebuilt our country and established the State of Israel did not preach the return to Zion—they fulfilled it.

### *The Will to Pioneer Action*

The longing and yearning for a Jewish State were alive in the Jewish people all the years and generations since our Second Temple was destroyed. What produced the miracle in our day, what converted the prayer, the yearning and the longing of the heart into the reality of national independence? It was the will to pioneer action that was awakened in the hearts of the lonely few, who set forth eighty years ago from behind the walls of the Old City of Jerusalem and from the distant exile of Hungary. They came together to establish the first Jewish village of our time. They were followed by scores and then by hundreds, and then by thousands and hundreds of thousands. It was they who made the miracle.

It is only pioneering which fulfils that lends force to the moral values to

which we adhere. Without pioneering, without personal fulfilment, the values are emptied of their content and are turned into verbiage which becomes deceptive and hurtful.

The establishment of the third State of Israel in our time has opened a new era. At its establishment, the State comprised six hundred and fifty thousand Jews. It still comprises less than two million Jews today. We have yet to consummate the process of rebuilding. The road ahead is long and hard. And while engaged in our national regeneration we must always remember the Messianic vision of redemption that preserved us for thousands of years. That vision foresaw complete redemption not only of the Jewish people, but of all humanity. For there can be no whole and lasting redemption of one people without the redemption of all nations. And we shall discharge the great and difficult task that is laid upon us only and solely if we are true to the great vision of the Latter Days which Israel's prophets saw and which will surely come to pass.

The vision will be realized in all its fullness if side by side with our practical efforts we also cling tightly to spiritual values: the achievements of science, the ethics of the prophets, and pioneering that fulfils.

## CHRONICLE OF EVENTS

### EASTER 1960

Holy Week of the Western Churches coincided this year with that of the Eastern Churches; and since it overlapped Jewish Passover, virtually the entire population of Israel celebrated their spring festivals at the same time.

Palm Sunday fell on 28 March according to the Julian, and on 10 April according to the Gregorian calendar. In Jerusalem, Orthodox liturgies were performed in the chapel of the Monastery of St Simeon and in the Russian *sobor* of the Holy Trinity; Catholics worshipped at the churches of the Dormition, Notre-Dame de France and Terra Sancta; the Protestants attended vespers at the YMCA. In Nazareth, where the Christian population is predominant, the services assumed a most solemn character. The Greek Orthodox liturgy was performed by His Grace Metropolitan Isidoros, the Catholic mass by His Exc. Bishop Piergiorgio Chiappero.

On Maundy Thursday, the Franciscans, led by His Paternity the Most Rev. Father Alfredo Polidori, Custos of the Holy Land, made their traditional pilgrimage to the Chamber of the Last Supper. They were followed by numerous local and foreign Catholics, including staff members of the diplomatic and consular corps.

On Good Friday, more than a thousand tourists and foreign residents in Israel crossed into Jordan to attend the ceremonies in the Old City, and especially at the Church of the Holy Sepulchre.

On Saturday morning, the Holy Fire was brought from the Church of the Resurrection, and handed over to the Greek and Russian Orthodox clergy of Israel. It was later conveyed to the Orthodox churches by special messengers. At midnight, solemn Easter services were held in Christian churches throughout the country. On Sunday morning the Protestant community in Jerusalem attended a sunrise service on the terrace of the Scottish Church of St Andrew.



#### BYZANTINE ACROPOLIS RECONSTRUCTED AT 'AVDAT

On 14 April, the reconstructed Byzantine acropolis at 'Avdat (Abde), 65 km. south of Beersheba on the road to Eilat, was inaugurated by Prime Minister Ben-Gurion. Work is still proceeding on the restoration of the Nabataean and Roman enclosures, under the auspices of the Committee for the Reconstruction of National Monuments. Scholars, state dignitaries and foreign diplomats attended the ceremony.

The acropolis, which is 619 metres above sea level, covers an area of approximately eight dunams (two acres), while the entire excavated area of 'Avdat throughout its periods is some seventy dunams. The work of reconstruction has been in progress for two years. (See Pl. III.)

#### EASTER MUSIC AT THE BAPTIST CHURCH IN JERUSALEM

On 20 April, a programme of Easter music was the feature of a garden party held in the grounds of the Baptist Church in Jerusalem in honour of a group of visitors from the United States. The visiting group was headed by Dr T. E. McCully, President of the International Committee of Businessmen (and father of T. E. McCully Jr, one of the five missionaries martyred by the Auca Indians in January 1956).

Among those invited were Jerusalem businessmen and Government officials.

#### BISHOP SHEEN AND MR MORTON IN ISRAEL

On 23 April, His Exc. Mgr Fulton J. Sheen, Auxiliary Bishop of New York, and Mr H. V. Morton, author of *In the Steps of the Master*, came through the Mandelbaum Gate for a one-week stay in Israel. They were accompanied by the well-known photographer, Mr Yousuf Karsh, and Mr K. S. Giniger, General Manager of Hawthorn Books, Inc.

Mgr Sheen, Mr Morton and Mr Karsh visited Jordan and Israel in connection with their forthcoming illustrated book on the Holy Land.

While in Jerusalem, Bishop Sheen was received by Mrs Golda Meir, Minister for Foreign Affairs.

#### "SECOND EASTER" AT QIDANE MEHERAT MARYAM

On 24 April, *Dagma Tensae* ("Second Easter") was celebrated by the Ethiopian community of Jerusalem in the church of *Qidane Meherat Maryam*, situated in the monastery *Debre Gennet*. His Grace Abba Philippos, who had come from the Old City together with a group of monks, officiated.

Second Easter is observed on New Sunday, one week after Easter according to the Julian calendar, in honour of the New Year which begins with the Resurrection.

Among those present at the ceremony were: His Highness Imeru Haile Selassie, a cousin of the Emperor of Ethiopia and former Ambassador to the United States; His Exc. Mr Michael Imeru, present Ambassador to the United States; His Exc. Mr Araia Abebe, Ambassador to Greece; His Exc. Mr Tekle Tsadik Mekouria, Consul-General in Israel, and Mrs Mekouria; Mr Firdyiwek Teklemariam, Secretary of the Consulate, and Mrs Teklemariam; and Dr Ch. Wardi, the Israel Counsellor on Christian Affairs.

#### SACRED MUSIC IN JAFFA CHURCH

On 30 April, the first of a series of bi-weekly concerts of sacred music was presented by the Israel Bach Society in the Church of St Peter in Jaffa. The programme included works by J. S. Bach, Palestrina and Carissimi.

The Israel Bach Society, directed by Mr Eli Freud, has been performing for some five years. It comprises professional instrumentalists, soloists drawn from the Israel National Opera and elsewhere, and a choir in which both Jews and Arabs participate. The ecclesiastical authorities offer the facilities of St Peter's to the Society without charge, and on concert evenings the premises are adapted to the requirements of the performances.

#### PRIMATE OF GREECE AGAINST ANTI-SEMITISM

On 8 May, information reached the Ministry of Religious Affairs concerning a declaration against anti-Semitism, made by Kyr Theoklitos, Archbishop of Athens and Primate of Greece. On the occasion of Holy Week, the Archbishop said that all forms of anti-Semitism are "sacrilegious, degrading to our civilization and, furthermore, anachronistic at a time when fraternal unity and love among nations should take precedence over all other emotions".

The prelate asserted that no Christian may forget that the Old Testament came from the Jews, that Christ was incarnated as a Jew, and that the Apostles and the first missionaries in Europe (i.e. in Greece) were Jews as well.

The promulgation of this message during Holy Week was considered particularly significant since the Orthodox liturgy of the period of the Passion contains many references to the "blindness of the Jews" which are

anti-Semitic in nature. In some parts of Greece, it is even the custom to burn a Jew in effigy on Good Friday.

#### FINNISH PILGRIMAGES TO ISRAEL

On 8 May, a group of pilgrims, members of the "Karmel" Society of Finland, came to spend a month in Israel. The pilgrims, headed by the President of the Society, Pastor Y. Nummi, made an intensive tour of the country. They visited cities and settlements, institutions and industries, meeting Israelis from all walks of life. While in Jerusalem, Pastor Nummi was received by the Minister of Religious Affairs. The group also met with the Minister's Counsellor on Christian Affairs, with whom they discussed the religious and ethical meaning of Israel.

The members of the "Karmel" organization are assiduous readers of the Bible and believers in the literal fulfilment of its prophecies. They see in the return of the Jewish people to the Land of the Bible an event of providential significance.

#### MINISTRY OF LABOUR OFFICIAL ELECTED NAZARETH FREEMAN

On 12 May, the freedom of the City of Nazareth was bestowed on Mr Y. Habushi, Director of the Arab Affairs Department of the Ministry of Labour. The Mayor of Nazareth, Mr Seif-ed-Din el Zu'abi, informing Mr Habushi of the honour, said it was made in appreciation of his activities on behalf of the Arab population of the city, and the faithful manner in which he carried out the Ministry of Labour's programme in the Arab settlements. Mr Habushi, it was pointed out, has displayed great initiative in the promotion of employment of Arab workers, the paving of roads to Arab villages, the organization of Arab cooperative enterprises and the development of village water projects.

The only other Nazareth freeman, named in 1946, was the late Mgr Antonio Vergani, former Vicar-General of the Latin Patriarchate in Israel.

#### COMPENSATION FOR ARAB CITIZENS TO BE EXPEDITED

On 13 May, Prime Minister Ben-Gurion announced in the Knesset that an effort will be made this year to advance the solution of a number of basic problems affecting the country's Arab population. He added that the Office of the Adviser on Arab Affairs would coordinate the activities of the various Ministries in order to accelerate the payment of compensation to Israel Arabs who had been evacuated from their homes, and to house and rehabilitate them.



Of some 7,000 claims submitted to date, about 4,600 have already been settled by compensation in the form of land or money.

Mr Ben-Gurion also mentioned the Government's plan to turn over Moslem *Wakf* property to the autonomous administration of the individual Moslem communities.

#### NAZARETH DEVELOPMENT PLAN

On 14 May, Mr Seif-ed-Din el Zu'abi, Mayor of Nazareth, announced a special development budget of IL700,000. To make up the sum, the Government will grant the municipality an allocation of IL170,000 and loans totalling IL490,000.

Major items in the development programme are: broadening of the town's main street; expansion of the water and electricity net-works; the construction of a new municipal market. Other expenditures will be for new kindergartens, sewers, street improvements, school furniture and vehicles.

#### VISIT OF BENEDICTINE ABBOT PRIMATE

On 14 May, the Most Rev. Dom Benno Gut, Abbot Primate of the Confederate Benedictines, arrived in Israel for a ten-day stay. He made a tour of the country, visiting the Holy Places, and the Benedictine establishments in Jerusalem and Tabgha.

While in the capital, the Abbot Primate, accompanied by the Rt Rev. Father Leo Rudloff, Abbot of the Dormition, and the Very Rev. Father Benedict Stolz, Prior of the Dormition, was received by President Ben-Zvi and by Rabbi Toledano, Minister of Religious Affairs. Dom Benno Gut, formerly Professor of Holy Scripture at Einsiedeln and later at St Anselmo in Rome, spent six months here in 1935, studying at the Pontifical Biblical Institute.

The Order of St Benedict numbers at present more than 12,000 monks living in 165 abbeys and 49 priories, and more than 20,000 nuns distributed in 250 convents. The members of the Order chiefly devote themselves to monastic and liturgical life; but they also pursue theological, philosophical and historical studies, cultivate religious art, and often engage in educational and missionary work. (See article on page 11).

#### LARGE PILGRIMAGE FROM THE UNITED STATES

On 30 May, 200 American pilgrims came through the Mandelbaum Gate for a two-day visit in Israel as part of a Spring Holyland Christian

Herald Tour. The group, made up of Protestants from 30 states, and headed by Mr Wilson, managing editor of the "Christian Herald", was met by Mr Gershon Avner, director of the Foreign Ministry's US Division. They visited Jerusalem, Tel Aviv, Haifa and Galilee. While on Mt Zion, they were greeted by the Director-General of the Ministry of Religious Affairs, and heard a short address by the Minister's Counsellor on Christian Affairs.

#### PILGRIMAGE LED BY MEMBER OF BRAZILIAN PARLIAMENT

On 1 June, a group of sixty pilgrims from Brazil, including four priests and six nuns as well as the blind poetess Leonilla Linaris, arrived in Israel for a week's visit. The group was headed by Mr Euripides Cardoso de Menezes, Member of the Brazilian Parliament, and the Rev. Father Orlando Machado, former Rector of the Catholic University of Brazil.

Following a thorough tour of the country, including visits to the Holy Places, the pilgrims departed for Europe, while Mr de Menezes and Father Machado remained in Israel for a further eight days. While in Jerusalem, they were received by the Minister of Religious Affairs and the Speaker of the Knesset. Mr de Menezes, who intends to encourage the organization of pilgrimages from Brazil to the Holy Land, expressed the hope that *Christian News from Israel* would soon be printed in Portuguese.

#### FRANCISCAN MONASTERY AD COENACULUM RESTORED TO CUSTODY

On 5 June, the Day of Pentecost, the little Franciscan monastery *ad Coenaculum* on Mt Zion, which had been under military control since 1948, was restored to the Custody of the Holy Land. Dr S. Colbi of the Ministry of Religious Affairs handed over the keys of the premises to Father Firmino Lopez, Procurator of the Custody, during the Franciscans' traditional Pentecost pilgrimage to the Coenaculum. Among those present at the ceremony was Signor Licinio Vestri, Italian Consul in Jerusalem.

Earlier in the morning of that day, a pontifical mass was celebrated at the Church of the Dormition on Mt Zion by His Beatitude Mgr Alberto Gori, Latin Patriarch of Jerusalem, who came from the Old City for the occasion. Among those present were M. Christian de Sainte-Marie, Consul-General of France in Jerusalem, members of the diplomatic staffs and UN personnel, and a number of Ethiopian monks. The service was relayed by Kol Israel, the Israel Broadcasting Service.

#### LITURGY AT THE CHAPEL OF THE CATACOMBS

On 21 June, an Orthodox liturgy was performed in the chapel of the so-called "catacombs" on Mt Zion, the first such service since 1948. Chief celebrant was the Rev. Archimandrite Chrysanthos, assisted by the Russian Deacon Dmitriev.

The site, a grotto to which a flight of stairs now gives access, was until recently under the control of the military authorities; it has been restored to the Greek Orthodox Church, thanks to the good offices of the Minister of Religious Affairs. The "catacombs" are considered by Orthodox tradition as the scene of the descent of the Holy Ghost on the Apostles on the day of Pentecost, and seem to have been a place of prayer for early Christians.

The ceremony was attended by Greek and Russian Orthodox clergymen from Israel and Jordan, a choir of Russian nuns, the Diplomatic Representative of Greece and senior Government officials.

#### NEW ARMENIAN PATRIARCH-ELECT

On 24 June, the Minister of Religious Affairs was informed by the Armenian Patriarchate of Jerusalem that the General Assembly of the Brotherhood of St James convened at the Patriarchate on 8 June, 1960, and elected by an absolute majority His Grace Archbishop Yeghishe Derderian as Armenian Patriarch of Jerusalem. Archbishop Derderian had been Locum Tenens of the Patriarchate from the time of Patriarch Israelian's death in 1949 until 1956; at that time, he left for Etchmiadzin (the religious capital of Armenia), and remained absent from Jerusalem until 1959. During his absence, Bishop Tiran was elected Locum Tenens, and later Patriarch. His election, however, was not confirmed by the Jordan Government, and he left in August 1958.

#### FEAST OF ST JOHN THE BAPTIST IN EYN KEREM

On 24 June, a pontifical mass in the Church of St John the Baptist in Eyn Kerem marked the Day of St John. The mass was celebrated by His Paternity the Most Rev. Father Alfredo Polidori, Custos of the Holy Land, who came from the Old City. Together with him came some twenty Franciscan Fathers and the choir of St Saviour's.

Among those in attendance were: the Spanish Consul-General and Señora José Antonio Balenchana, who were accorded the honour of precedence; M. Christian de Sainte-Marie, Consul-General of France; Signor



Licio Vestri, Italian Consul in Jerusalem; members of the clergy and Government officials.

The Day of St John was also observed by all French Canadians resident in Israel. June 24, in fact, is the national holiday of the French Canadians and is celebrated with great solemnity in the Province of Quebec. This year, the Israel Consul-General in Montreal attended the festivities organized by the *Société Saint-Jean-Baptiste de Montréal*, in the course of which a historical *défilé* took place, illustrating the French Canadians' contribution to the upbuilding of their country.

#### IN MEMORIAM

#### FATHER BONAVENTURA UBACH y MEDIR, O.S.B.

Information has been received here of the death of the Very Rev. Father Bonaventura Ubach y Medir, which occurred on 19 February, 1960, at the Abbey of Monserrat.

Father Bonaventura, who was eighty-one, had been a priest for fifty-six years, of which thirty were spent in travel and study in the Holy Land. The result of these activities was the monumental edition of the Bible in the Catalan and Spanish languages. Appointed Consultor to the Pontifical Biblical Commission in 1940, he retired in 1951 to the Abbey of Monserrat, where he continued his biblical studies until the end of his days. He left in Israel many friends and admirers of his scholarship.

The editor of this journal, who was privileged to enjoy the friendship of Father Bonaventura, wishes to convey his sincere condolences to the bereaved family and to the Benedictines of Monserrat.

## THE BENEDICTINES IN THE HOLY LAND

by THE REV. FATHER BENEDICT STOLZ

Prior of the Dormition



The first Benedictine monastery in Palestine was in all probability founded by St Gregory the Great. We know, through John the Deacon, the biographer of the great pontiff, that hospices had been established, in the name of St Gregory, in Jerusalem and Sinai, by Abbot Probus of the Monastery of St Andrew in Rome. At this period, the hos-

pices were generally administered by monks. It is therefore most likely that Abbot Probus brought to Jerusalem monks from his own monastery, that is to say, Benedictines, and put them in charge of the new hospice which, no doubt, was intended principally for Latin pilgrims. Thus at the beginning of the seventh century, the Benedictine Order introduced into the East the practice of hospitality which it has fulfilled with zeal ever since, according to the rules laid down by its founder. This foundation, however, did not survive for long; because the Persians, when occupying Jerusalem in 614, sent up in flame the 300 monasteries, hospices and oratories which were scattered in the Holy City and on the Mount of Olives.

The second appearance of Benedictines in the Holy Land occurred under Charlemagne. This monarch was a friend of monks and he endowed at least three monasteries in Palestine: St Mary the "Latin", the abbey on

the Mt of Olives, and a community of nuns at the Holy Sepulchre.

The first foundation of Charlemagne was that of St Mary, which had a hospice for Latin pilgrims and a remarkable library. He assured the future of this foundation by a capitulary which regulated the sending of alms to Palestine. Later, the King of England, Alfred the Great, and the kings of Hungary during the eleventh century, provided for the continuation of these alms. But they were not sufficient to meet all the needs of the Holy Places and the monasteries. According to Glaber's Chronicle, about the year 900 monks used to come annually to Rouen to collect alms. In 993, according to Martène, Hugues and his wife Juliette made a donation to the Holy Sepulchre, and ceded to Abbot Warin and the monks of St Mary the Latin certain possessions, to provide for the wants of the monks and pilgrims. As the monastery and the Latin hospice of Jerusalem were still in existence at the end of the tenth century and were in receipt of donations, we may assume that this establishment was functioning until 1010, at which time Caliph Hakim no doubt had it destroyed together with all other Christian buildings in Jerusalem.

The abbey on the Mount of Olives played an important part in the relations of Charlemagne with the East. Its existence is known to us from the letter written by the monks of this monastery in 809 to Pope Leo III, and from the repeated assignments entrusted to them by Charlemagne, by the Patriarch of Jerusalem and by Charlemagne's powerful friend, Haroun er-Rashid. According to a biographer of Charlemagne, the monks of the Mount of Olives were there *nutu Caroli magni*—by the will of Charlemagne—an expression which indicates that this monastery had been founded by the great emperor. They probably were in charge of a church located at the place where our Lord taught his disciples.

The first abbot of this monastery whose name is recorded in history was, according to Eginhard, George Engelbald, of German origin: he was still governing the abbey in 807. But in 809, Dominique had already succeeded him in the abbatial office; the same Dominique whom we find later, in 826, participating at the Assembly of Ingelheim which was presided over by Louis the Pious (le Débonnaire).

Dominique was the first signatory to a letter addressed by the monks of the Mount of Olives to Pope Leo III imploring him for protection from the molestations of John, a monk of Mar Saba. John, who was probably *higumenos* of Mar Saba, accused them of heresy. He did not content himself with incriminating the Frankish monks; he tried to stir up against them all the monasteries in the region. He even went so far as to hire laymen to



expel them by brute force from the Basilica of Bethlehem on Christmas Day, 800—an attempt which has been renewed several times since. But the Benedictines were not to be intimidated: they resisted this violence energetically, vowing that they would die rather than abandon their sanctuary; and they succeeded in holding their position. The following Sunday, they appeared before the clergy of the Holy Sepulchre and the people, and answered the charges that were brought against them. This was the beginning of the famous controversy around the *flioque* which, unfortunately, has persisted until the present day.

The third foundation of Charlemagne was a community of nuns at the Holy Sepulchre, attested by the *Commematorium*.

Apart from these three monasteries, whose existence cannot be disputed, we would just mention the monasteries of Bethlehem and Haceldama, about which history does not furnish any convincing data. It is to be believed that the majority of all these foundations of Charlemagne shared the fate of so many churches and monasteries destroyed during the civil war which broke out in 826 between the two sons of Haroun er-Rashid, Mohammed and Abdulla. The monastery and hospital of St Mary continued probably until the persecution of Hakim.

*Foundations of the eleventh century.* The Benedictines soon reappeared in the Holy Land. Moreover, in the same year that Hakim indulged in the vandalism which made him the Nero of the East, his mother, who was Christian, intervened and procured from her son permission to restore the churches which had been destroyed. St Bononius and the Amalfitans were almost simultaneously the sponsors of the Benedictine restoration. St Bononius, an Italian monk, first retired to Egypt about the year 1025. After leading a solitary life for some time, he restored or founded there a large number of monasteries of the Order of St Benedict. He then went to Mount Sinai and from there to Palestine. His biographer adds that wherever he stayed he established monasteries of the Order of St Benedict. We may therefore assume, with Mabillon, that about the year 1035 there were Benedictine monasteries in Bethlehem and on Mount Sinai. The life of another Benedictine saint, St Simeon, recorded by Mabillon, also confirms this assumption.

The last Benedictine foundation to be made before the Crusades was the restoration of St Mary the Latin. According to William of Tyre, the merchants of Amalfi carried on an extensive trade with the East and maintained very friendly relations with the Caliph of Egypt. They profited from this friendship to obtain permission to open an establishment in

Jerusalem. They had built, at their expense, a monastery with a church which they dedicated to St Mary, and a hospice for pilgrims.

It was not long before the monks of St Mary's felt the need for a second hospice to provide hospitality to the womenfolk who were visiting the Holy Places in ever increasing numbers. The generous contributions of the Amalfi merchants helped them to construct this new establishment (called "St Mary Minor"), and they brought out a community of Benedictine nuns to take charge of it.

Following the foundation of these monasteries and hospices, an abbot of Cava had a vessel built which used to sail from the port of Vietri on the Gulf of Salerno and make frequent voyages to the Orient carrying monks and pilgrims: it also engaged in a lively trade with the ports of Africa and the Levant. In this manner, the monks of Cava and St Mary laboured in the service of humanity and science, and even of commerce.



When the Crusaders came to lay siege to Jerusalem, the men's hospice was directed by a holy man named Gerard, who became famous for his charity to the poor; while the abbess of St Mary Minor was a Roman lady named Agnes. Albert d'Oix tells us that the three Latin establishments were spared during the siege, thanks to a tribute paid by them to the Moslems.

The Benedictines of St Mary the Latin practised charity towards the pilgrims, the poor and the sick: according to John of Würzburg, the monks accommodated up to two thousand persons in their hospital and gave them all the necessary care.

It was in this hospital that, towards the beginning of the twelfth century, the Order of the Knights Hospitallers was born. Its founders, Gerard

and his companions, were originally simple lay friars assigned to the service of pilgrims and the sick, and were dependent on the abbot and the monastery. They organized themselves into a religious militia with the special task of policing the roads and wells for the use of pilgrims. They carried arms, wore a black garment with white crosses, and took the name of "Knights of St John of Jerusalem", which was later to be changed to "Knights of Rhodes" and finally to "Knights of Malta".

Another Benedictine foundation of the time of the Crusades attained great influence in the Holy Land. It was the Abbey of Notre-Dame of Jehoshaphat, founded under the rule of the great abbot, St Hugh of Cluny. William of Tyre attributes to Godfrey de Bouillon the settling of Benedictines in the Valley of Jehoshaphat. This abbey became, like Cluny, the head of a powerful new congregation—with branches and possessions scattered throughout the East and West serving to extend the activities of the mother-house—and brought an element of rivalry to the work of civilization undertaken by the Crusaders. Among the principal influential factors were the dependencies of the abbey: the Abbey of St George of Antioch and the Priory of Askar near Nablus, twelve churches and chapels in the East, and several churches in Sicily, Apulia and Calabria. The abbot, in order to provide for the maintenance of the hospital, decided to dedicate the tithes and all the possessions of the monastery to this end; and he founded a brotherhood, the members of which, in exchange for the spiritual blessings that the community procured for them, had to give thirteen bezants of gold annually for the requirements of this work, or, if this amount was beyond their means, some sort of alms or offering.

Baldwin the First, King of Jerusalem, was the first to join the brotherhood. Count Roger gave to Jehoshaphat the monastery of St Magdalen of Messina with considerable properties. It was a kind of branch-house, or purveyor to the mother-abbey and its dependencies in the Orient. Each year, a ship assigned to the service of the monks sailed from the port of Messina to supply the monasteries of Syria with necessities. Count Roger exempted from all customs duties the ship and the merchandise which it took on at the port of Messina for the use of the monks. Baldwin the First also granted it complete franchise in all ports of the Latin Kingdom of Jerusalem. The fatal year 1187 put an end to the ephemeral dominion of the Crusaders in Jerusalem. The monks, doomed to witness the labours of nearly a century annihilated in one instant, had to leave their monastery of Jehoshaphat which they were never to see again.

*(Continuation in next issue.)*



## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1959-1960

*by Avraham Biran, M.A., Ph.D.*

During the period under review, the pace of archaeological activities did not slacken, and their scope stretched widely from the discovery of what may have been the world's oldest permanent settlement (at Eynan, in the North) to the clearing of an Ommayad mosaic (at Horvat Minnim, near Capernaum). But the most exciting discovery was undoubtedly that of evidence unearthed in the area of Nahal Tse'elim, near the Dead Sea, that the warriors of Bar Kochba had gone into hiding there.

### *Bar Kochba Period*

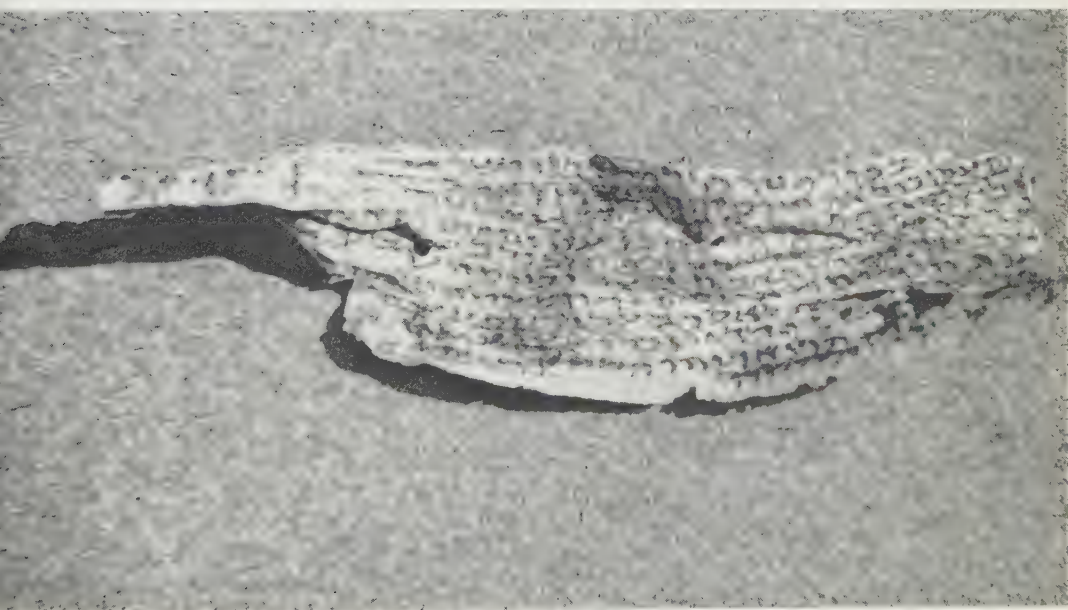
Late in January 1960, Dr Y. Aharoni of the Hebrew University led an expedition of scholars, students and enthusiastic volunteers into the steep canyon of Nahal Tse'elim, 5 km. north of Massada, the famous Judaean fortress on the Dead Sea. In almost inaccessible caves, they found fragments of parchment scrolls written approximately at the same time as the Dead Sea Scrolls from Wadi Muraba'at, and in the same script. Two of the fragments are from the Book of Exodus, and their text and size indicate that they were part of phylacteries. Another fragment—of papyrus—has not yet been unrolled; it may be a letter of Bar Kochba, or a commercial document similar to those already found in the area. Household goods and food stored by the rebels have remained in an excellent state of preservation, owing to the absolute dryness of the region; wood and cane arrow-shafts (the first discovered in Israel), iron arrow-heads, wooden utensils, leather, linen cloth, pomegranates, olives and barley were found. They date from the second century CE, and must have belonged to the Bar Kochba units making their last stand against the Romans.

It is interesting to note that objects of almost the same type, in more primitive form, dating from the Chalcolithic period (fourth millennium BCE) were also discovered. It would thus appear that primitive man and zealots fighting for their independence occupied the identical caves in the wilderness of Judaea.<sup>1</sup> [Pl. I].

<sup>1</sup> On 23 March, a highly organized expedition was undertaken with the aim of exploring the area in question. A report on this expedition, which yielded sensational discoveries connected with the army of Bar Kochba, will appear in a subsequent issue.



1. *An aerial view of Massada. The remains of a Roman Legion camp are visible at bottom right. The three step-like terraces mark the location of Herod's Palace.*



2. *Nahal Ze'elim fragment from Exodus, for phylactery.*



*Beersheba ivories:*

*Left—a male statuette discovered earlier.*

*Below: the figurine from the last excavation.*







*The acropolis at 'Avdat.*





*1. Foundations of a building at Tel Gath.*



*2. Tel Gath. Israelite head of figurine.*



*3. Tel Gath. Early Canaanite cylinder jar.*

### *A Unique Beersheba Figurine*

Jean Perrot's fifth and final season of excavations at Beer Zafad, on the left bank of Nahal Beersheba, has been no less rewarding than the previous seasons here and at Beer Matar. The almost complete excavation of the two sites, supplemented by investigations in the vicinity, provides a good picture of the first sedentary occupation of the Beersheba region. On both banks of Nahal Beersheba, subterranean houses had been dug in the alluvial soil of the terrace. There are almost continuous traces of occupation all along the banks; and concentrations of houses have been found, here and there, at Beer Matar, Beer Zafad, Bir el Ibrahim and elsewhere.

The first settlement at Beer Zafad consisted of a dozen underground dwellings and a very long room which undoubtedly served some communal purpose. The earliest dwellings were large quadrangular chambers which were entered from a small circular courtyard dug into the hill. Into the floors and courtyard were sunk basins, silos and hearths.

Since this kind of dwelling was not suited to the terrain, it was gradually replaced by another: small ovoid rooms, connected by tunnels and entered through vertical shafts. In the next phase, the courtyard of the first type, and the pits which formed on the surface when the rooms caved in, were utilized in building subterranean rooms of various shapes (round, oval and rectangular), with walls of brick and stone. In these the roof, supported by beams, was level with the surrounding ground.

The site was abandoned twice during the first period, in the middle (for a short time) and at the end, this time apparently in a sudden and chaotic manner. After an interval of time long enough for the pits to have filled up, a new settlement was established at surface level. Some ten rectangular houses, built of mud brick with stone foundations, were grouped around a large structure whose function seems to have been similar to that of the subterranean chamber noted above. These houses are oriented north and south, and the entrance to each is in the middle of its short side.

A preliminary study indicates that the pottery from this surface is identical with that of the previous period. The total occupation must, therefore, have been shortlived, not exceeding one or two centuries. The variety of architectural types can be seen as a succession of efforts to adapt the dwelling to the terrain. Objects of particular interest from the last season include three copper tools and an ivory figurine. The copper tools are: a flat axe; a triangular axe-chisel with a hammered butt; and a kind of



pick, 28 cm. long, with a square section and rounded tip. The pick was a hand tool and, judging by some traces left on some of the walls, was probably used in digging the subterranean houses.

The figurine, without the head (broken off), is 11 cm. high; it represents a pregnant woman in the nude. The position of the hands on the hips is similar to that of the male statuettes discovered earlier. It also resembles them in technique: the spread of the legs was achieved by sawing, while the spaces between the arms and body were created by perforating and cutting away the intermediate segments. The pubic hair, navel, nipples and lumbar hollows were effected by drilling. The extreme exaggeration of the umbilical perforation suggests that the figurine may have had a special purpose. Although a frontal view gives an impression of rigidity identical with that of the male statuettes, a slight movement of the legs can be perceived in profile. In contrast to the male statuettes, the thigh of the figurine is long and its calf short; the modelling is delicate, and the limbs are well formed. This graceful object is unquestionably one of the finest pieces in the series of Beersheba ivories. (Pl. II/2.)

#### *'Avdat*

The clearance and reconstruction of Negev cities proceed. Especially interesting finds have been made at 'Avdat (Eboda), where the work was done on behalf of the Government Committee for the Preservation of Landscapes and Antiquities attached to the Prime Minister's Office. The project was directed by Messrs A. Negev and Y. Cohen, under the supervision of Professor M. Avi-Yonah.

Work during the second season was mainly concentrated on clearing the acropolis area. Here were disclosed two Byzantine churches, a monastery, a Byzantine fortress, a baptistry, a commercial centre and a house to which a cave cut in the rock was joined. In some places, the excavators were able to reach the levels antedating the Christian era, and to determine the order of events at 'Avdat. (Pl. III.)

The history of the acropolis at 'Avdat can now be reconstructed with some degree of certainty. According to the evidence of a well-dated pottery sequence, the first Nabataean settlement was founded on it at the beginning of the third century BCE. Nabataean Eboda flourished from the second half of the first century BCE until its destruction early in the second century CE. It was probably destroyed by the Emperor Trajan in 106 CE, when he annexed the Nabataean kingdom and established the Provincia Arabia.

Some trial soundings were also made in the area between the Roman camp and the Byzantine fortress, and they yielded an immense quantity of Nabataean painted and plain pottery, which can be dated from the beginning of the third century to the middle of the first century BCE.

On the northern outskirts of the Nabataean city, a potter's workshop has been found—the first such installation of Nabataean origin so far brought to light. It included a pit for the preparation of clay (which still contained a few basketfuls of levigated clay), a stone bench for the potter's wheel, and another for drying the pottery. Finally, there was the kiln itself—a two-storey construction of stone, 2 metres high, in which were some fragments of unburnt vessels. This workshop was started in the middle of the first century BCE, and its last wares were produced in the second century CE.

Minor soundings were made (in collaboration with Lt Col. M. Gihon) in what is commonly thought to be a Roman camp; the camp installations were found preserved up to roof level. According to the evidence furnished by the pottery, this camp should not be dated later than the middle of the second century CE.

The Roman quarter, which extends south of the Byzantine fortress, was built—according to a dated inscription—in the third century CE.

More than forty Greek inscriptions were found, most of them from the churches and the acropolis area. Those which are dated fall into two categories: a few late Nabataean and Roman, and a large number of Byzantine. Of great importance are the Nabataean-Aramaic inscriptions, more than twenty of which were found in the acropolis area and in the valleys in the vicinity of 'Avdat.

We look forward with eagerness to the continued work at 'Avdat and other Negev cities, which should enrich our knowledge of both the Byzantine and Nabataean periods.

### *Tel "Gath"*

Moving north, let us review the results of Mr S. Yeivin's excavation at Tell Sheikh Ahmed el-'Areini, near modern Kiryat Gath but no longer identified with Gath of the Bible.

In area A, six additional strata were examined, in some of which several stages could be distinguished. A rather narrow street was discovered, which apparently started from the square in front of the city gate; it leads eastward to the fortified acropolis. North of this street lies a spacious house,

probably a public building. The walls of these buildings were built of mud bricks laid in horizontal courses, most of them on stone foundations (Pl. IV/1). All now show one common feature: an industrial installation in the inner courtyard, the purpose of which has not yet been clarified.

On the floor of one of the rooms in stratum IX lay an almost complete jar, with the word לִיחָזָא *lyhz' (leyehaza)* incised on the shoulder. The word, whose letters can be attributed to the end of the eighth or the beginning of the seventh century BCE, seems to be a shortened form of "Jahziel", or some similar name. In the street south of the building in stratum VII, several fragments of a large pot with four handles were found; on three of them the inscription *lamelekh Hebron* was stamped. The finds include the heads of some pottery figurines, among them one moulded with excellent craftsmanship (Pl. IV/2).

In area D, the excavations were aimed at reaching virgin soil. It became clear that below stratum XI, which was reached during the previous season, there was still another stratum (XII); and in the virgin soil underlying this, round pits had been dug to a depth of 1.5 metres (stratum XIII). This soil was examined on the spot by Professor M. Avnimelech, of the Department of Geology at the Hebrew University, who found evidence of paludal characteristics, possibly of a swamp or of the bed of a permanent stream; the topography of the surroundings justifies this supposition. Here was the possible solution of the problem of water supply for the settlement. The eventual drying-up of the swamp may have caused the interruption of settlement in this area in the middle of the third millennium BCE, as the uppermost occupation level (on the high terrace at the foot of the acropolis) does not show any signs of violent destruction. Moreover, there are indications that during the first half of the third millennium the area of the settlement shrank.

Further work was undertaken to determine the structural remains uncovered during the previous year. Three rows of large square bases built of mud bricks were found; on each lay a large stone, which apparently had served as a foundation for a wooden column. The building erected on this structure in stratum IV was destroyed by a great fire. In one of the deep pits which had been dug here by the settlers of stratum IV, an almost complete skeleton of a wild horse was found; its species has not yet been determined.

There is still much work to be done before the location of biblical Gath can be established, and the present site identified.



## CHRISTIAN TRAVEL IN ISRAEL

*by Father Jean-Roger, A.A.*

Ever since the Edict of Milan in the year 313, whereby Emperor Constantine granted religious freedom to the Christians, the Holy Land has been the most important centre of attraction for souls who, by visiting their Master's country and contemplating its landscape, were seeking to recapture the meaning of the spiritual message which He brought. Thus, throughout the centuries, crowds of pilgrims have passed over this ground, hallowed by the Saints of the Old and New Testaments and by Christ Himself.

Pilgrimages flourished especially in the time when Palestine was a Byzantine province and, later, during the Middle Ages, when the attraction of the Holy Land found its expression in the Crusades. After the defeat of the Crusaders they became fewer, and only at the end of the nineteenth century did they experience a revival, as a result of the "pilgrimages of penance" launched from France by the Augustine Fathers of the Assumption. Since then, every year brings large numbers of pilgrims from many countries, who come to venerate the sites where the major events of their faith took place. The two world wars hardly interrupted this movement.

The partition of Palestine, in 1948, gave rise to some apprehensions lest this generous flow towards the Holy Land be cut off; but nothing of the sort happened. As early as 1949, encouraged by the Ministry of Religious Affairs and other Government agencies, several bodies abroad were making contacts in this country in preparation for pilgrimages during the Holy Year of 1950 which were intended, in a way, as a complement to the pilgrimage to Rome. And in fact, tourism in Israel during 1950 consisted for the most part of Catholic groups. As a result, the attention of the Israel authorities was drawn to the possibilities offered by Christian tourism in the country and, from then on, part of their activities has been devoted to its various aspects. In agreement with the Jordan authorities, procedures for crossing the frontier were drawn up, which are still in force to this day. It is in fact possible for pilgrims—whether individuals or groups—to cross the armistice lines between Israel and Jordan at a

point in Jerusalem known as "Mandelbaum Gate" (or "the Pass of Simon the Just"); but this passage can only be effected in one direction, for the Jordanians do not permit a re-crossing of the border.

Since Holy Year, Christian travel in Israel accounts annually for between a quarter and a third of the total number of visitors to the country. The large majority of pilgrims, half of whom are Catholic, also visit the Holy Places situated in Jordan territory. 1954 saw a considerable increase in Catholic pilgrimages, on the occasion of the Marian Year commemorating the centenary of the apparitions at Lourdes.

In 1955, there were numerous groups organized by the Baptist Church, with a total of 2,500 participants. Since 1957, one is aware of the arrival of an ever-increasing number of inter-denominational Christian groups, particularly from England and the United States. In addition, there are the groups of pilgrims organized each year by specialized bodies, such as those of the Franciscans, the Dominicans, the Assumptionists and various dioceses, as well as the study groups regularly conducted by the Pontifical Biblical Institute, the Swedish Theological Institute, the Scandinavian Seamen's Church of Haifa and the Israel-American Institute of Biblical Studies.

There is an extensive network of youth hostels in Israel which offer accommodation at moderate prices. They provide adequate comfort and facilities, and enable visitors to spend a pleasant while in the midst of attractive scenery. These hostels are to be found all over the country: from north to south, on the shores of the Mediterranean and the Lake of Tiberias, as well as in the Negev.

The body in charge of tourist affairs in Israel is the Government Tourist Corporation. It is linked directly to the Prime Minister's Office, and its board of directors includes representatives of several ministries concerned with these subjects. The Corporation's activities embrace all matters which directly or indirectly affect tourism, and its functions are extremely varied. Here, in brief, are some of its principal activities: publication of explanatory pamphlets and maps of the country, its regions and towns; improvement and supervision of hotels; instruction and examination of tourist guides; supervision of travel agencies; restoration and maintenance of historical and tourist sites; diffusion of information for the purpose of favourably orienting the Israel population towards tourism; establishment of tourist offices in major capitals abroad.

In the Christian sphere, the Corporation has been the driving force behind the construction of three important roads: that on Mount Tabor,

the one leading to Capharnaum and the one giving access to the Mount of the Beatitudes. Furthermore, the Corporation, in conjunction with the Ministry of Religious Affairs, has intervened to obtain other facilities for religious sites and institutions, such as water-supply, electric power and telephone communications.

A point worthy of emphasis is the high standard of tourist guides in Israel. Each year, special courses are organized for them, covering a wide programme of studies. The lectures are given by specialists in each subject and—*nota bene*—the courses on Christianity and the Christian Holy Places are given regularly by a Catholic priest. A thorough examination terminates each study session. The number of guides, which was 150 in 1955, has this year passed the mark of 550.

Coming to the restoration of historical sites, these would make a long list. For Israel, being a country where very many remains of ancient times are to be found, has a very large field for this kind of activity. Among the principal sites thus restored or recovered, the following are especially worthy of mention: Tell Megiddo, on the *Via Maris*, to which an extremely instructive museum has been attached; the Jewish catacombs of Beit Shearim, excavated by archaeologists of the Hebrew University of Jerusalem; the Nabataean and Byzantine town of 'Avdat, in the very heart of the Negev; the discoveries of ancient Ascalon and Caesarea.

Finally, the Government Tourist Corporation, through its branches scattered all over the country, is the well-informed and competent adviser of the individual pilgrim, even concerning such matters as the times of religious functions. Thanks to its manifold activities, the number of tourists visiting the country has almost doubled within two years, rising from 48,000 in 1957 to 92,000 in 1959.

In conclusion, here is a brief review of the Christian Holy Places in the Israel portion of the Holy Land, arranged in chronological order according to the Gospels:

Quite close to Jerusalem is the charming village of Ein Karem, the home of Elizabeth and Zacharias, where the Precursor was born, and where Mary, while visiting her cousin, pronounced the *Magnificat*.

Nazareth, in Galilee, is the place of the Annunciation, where the Angel Gabriel brought his message to the Virgin Mary. Today we can still see the grotto where "the Word was made flesh", over which the Franciscan Fathers of the Custody of the Holy Land are about to begin the erection of a great church. Nazareth is also the town of St Joseph, of the Holy Family, and of the hidden life of Christ.



Cana, also in Galilee, is the site of Christ's first miracle, where He changed the water into wine at the wedding feast. From Cana, Jesus went down to Capharnaum with his Mother and disciples. It was there, on the shores of the Lake of Tiberias (Genesareth), that He established His "headquarters", so to speak, during His public life. This lake is truly the gem of the Holy Land; it still presents itself to our gaze just as it appeared before the eyes of Christ. The harmony between the landscape and the words which were pronounced there is so striking that even the most sceptical are impressed: a day spent on the shore of this lake is a memory which can never be effaced.

And finally, Jerusalem, the city of David, the city of the death and Resurrection of Christ. While ascending the hills, one is moved to recite the "psalms of the ascent", chanted in biblical times by the ancient Hebrews in the course of their annual pilgrimage. The most important sanctuary in the Israel part of the city is the Coenaculum, the Chamber of the Last Supper: the place of the institution of the Eucharist; and later the scene of the descent of the Holy Spirit on the apostles on the day of Pentecost. It is always with deep emotion that one hears there the last words of Jesus, His farewell to His own people whom He loved to the end; and it is with a sense of profound gratitude that one meditates there. Close by, on this same Mount Zion, is the Abbey of the Dormition, where according to tradition Mary fell asleep before Her Assumption.

These and many other sites are today accessible to an ever-increasing number of pilgrims, thanks to the development of tourist facilities in Israel. Certainly there still remains much to be done, but today a pilgrimage to the Holy Land is no longer an "expedition"; on the contrary, everything is done to relieve the traveller of material preoccupations so that his spirit can be left completely free to meditate on the Gospel in the very place where it was preached and lived, while his feet follow in the steps of the Master.



## REVIEWS OF BOOKS

THE DEAD SEA COMMUNITY, ITS ORIGIN AND TEACHINGS, By KURT SCHUBERT, Adam and Charles Black, London, 1959. Pp. XI+178.

A good book about the famous Dead Sea Scrolls is a *rara avis* in the inflation of fanciful books and articles on this subject. The discovery of the Scrolls is one of the most important contributions to the understanding of both Christianity and Judaism at the time of the Second Temple; and the queer manner in which certain scholars have dealt with these texts is surely to be deplored. On the one hand, the general public is led astray by hasty conclusions, while on the other hand, intelligent people are beginning to tire of the Scrolls themselves. The members of the Dead Sea Sect would surely have interpreted this situation by explaining that, since the doctrine of the Sons of Light was an esoteric one, it was a mark of Divine Grace that this doctrine should not be understood by the majority of modern scholars.

Schubert's book would be considered an excellent scholarly popularization of the Scrolls even if most books on the subject were less troubled by fantasies. The author is remarkable for his clarity of thought, his balanced presentation, and his gift for distin-

guishing between the important and the unimportant. His opinions and scientific conclusions are sober and always interesting. I am personally very happy that this book, unlike most others, does not repeat *ad nauseam* the commonplaces about the discovery and its archaeological implications. The story of the discovery in fact fills only a small chapter and is devoted to general information.

Chapter I deals with: the Qumrân texts; the biblical texts of the Hebrew canon; the deutero-canonical writings, i.e. the fragments of the Book of Ecclesiasticus and of the Book of Tobit (the author, being a Roman Catholic, does not regard these books as non-biblical); the Sectarian writings; and those fragments of the pseudepigrapha which are already known. The second chapter considers the question of the Hebrew canon: the author supposes that "the canon of the Essene community near the Dead Sea may have been more extensive than the later Masoretic canon" (p. 13). The next chapter discusses the age of the texts. Then follow the story of the discoveries and a brief account of the excavation of Khirbet Qumrân.

Chapters VI and VII describe the

Jewish milieu from which the Sect sprang. They treat the origin of the priestly tradition of the Sect, and trace the source of its "Two-Messiahs" doctrine. This doctrine predicted the coming of a priestly Messiah from Aaron and a Davidic Messiah from Israel, as well as the coming of the Prophet of the Last Days. It is in chapter X that Schubert tries to answer the question whether the Sect believed that its founder, the Teacher of Righteousness, was one of these three eschatological personages. Schubert's opinion is that the Sect saw in him the awaited Prophet of the Last Days. This is conceivable; however, since the Teacher of Righteousness was a priest, it is more likely that he was received as the priestly Messiah than as the Prophet of the Last Days, concerning whom the descent from Aaron is irrelevant.

Chapter VIII, which deals with the organization and teachings of the Sect, is one of the best parts of the book. It is only a pity that Schubert, like most scholars, erroneously translated (p. 66): "thus far the spirits of truth and of error have been struggling in the heart of man..." The correct translation of the entire passage must be, according to Hebrew syntax: "Until then (i.e. until the final annihilation of wickedness), the spirits of truth and error will struggle; in the heart of man they will walk in wisdom and folly." It follows that the presumed testimony in the Sectarian writings of a struggle between the two spirits in the heart of man is simply non-existent. Neither is there anything to substantiate the opinion

that the Sectarians believed in a "Jekyll-and-Hyde" psychology. In fact, we learn from the New Testament that belief in the spirits of truth and error does not necessarily imply a dualistic psychology. The author also makes some very profound observations in this chapter on the similarities and differences between the apocalyptic and the gnostic outlooks (pp. 67-75).

The next chapter (IX), which examines the theology of the community and the eschatological expectations of the sect, is also a very fine piece of scholarship. The only two shortcomings I have encountered in this sober and extremely clear exposition are the unfounded opinion that "the Jewish-Christian sect of the Ebionites... was... strongly influenced by Essene views" (p. 88), and the gratuitous interpretation of Hymn Scroll 11:12 as a reference to the resurrection (p. 111).

Chapter XI presents an intelligent and balanced examination of the connections between the Qumrân sect and Christianity. One may question, however, whether the author is correct in his supposition (see also chapter VII) that the Qumrân sect is a scion of the Hassidaeen movement of the time of the first Maccabees. This indeed is not impossible; but is there any proof to support the hypothesis? The chapter also contains a sentence which is very problematical in its strict sense: "For Jesus the law is no longer the sole way to a life that is pleasing to God. It is here that an immovable line of demarcation runs between the New Testa-



ment and Judaism, whether it be Pharisaic or Essene" (p. 145). If I cannot fully accept this statement, it is not because I am a Jew: for Jesus there was no fundamental tension between the way of the Law and other ways in which to please God. It would seem to me that Jesus (and not Jesus alone) considered any action which pleases God as part of the Law. The tension between the legalistic concept of the Law as an autonomous value and the less formal theocentric view was, and still is, an internal Jewish problem. The Christian approach to the Jewish Law is dictated by Pauline anthropology and by the meaning of the death and resurrection of Christ, and does not follow liberal (or ancient Marcionite) patterns.

The danger of modern liberal or Marcionite understanding of Judaism is avoided in the last chapter of the book. I think that if the famous heresiarch Marcion were alive today, he would be delighted with the discovery of the Dead Sea Scrolls: he would no doubt maintain that Christianity is not a Jewish but an Essene movement. The ancient heretic appears to have influenced the unrestrained predilection of more modern scholars for the Dead Sea Sect. This sympathy, and the enthusiasm about the new discovery, are hindrances to the objective appreciation and analysis of the part played by the Essene *theologoumena* in Christianity. Schubert is, in my opinion, the only scholar who confronts Essenism and Pharisaism *sine ira et studio*, and he is thus able to appreciate the positive religious

features of Pharisaism: "Pharisaism avoided the dangers which were inherent to the sectarian attitude of the Qumrân Essenes; Pharisaism combined the messianic idea with the idea of election and thus found a meaning and a purpose for Judaism..." (pp. 163-4).

To sum up, Schubert's book is excellent. A scholar of the first rank here presents an intelligent account of the problems raised by the Dead Sea Scrolls.

David Flusser

THE LANGUAGE AND LINGUISTIC BACKGROUND OF THE ISAIAH SCROLL, by E. Y. KUTSCHER. The Magnes Press, Jerusalem, 1959. Pp. 20+529+XII (Hebrew, with introduction in English.)

It would be superfluous to explain to readers of *Christian News from Israel* what "the manuscripts of the Dead Sea or of Qumrân" are; they have been treated in this journal on several occasions. And even had this not been the case, anyone who follows the daily press of his country cannot fail to have heard of them during the past ten years, so popular has the subject become. As is well known, two of these manuscripts contain the Book of the Prophet Isaiah—one almost in its entirety, and the other only in part. The complete manuscript was published by M. Burrows, J. C. Trever and W. H. Brownlee, under the name *The Dead Sea Scrolls of St. Mark's Monastery*, Vol. I (New Haven, 1950), and the partial manuscript by E. L. Sukenik in 1955.

While the short text is almost identical with that of the Book of Isaiah

in our Hebrew Bibles, the almost complete text has many peculiarities which have made it the object of detailed studies, including the book under review. The differences which distinguish it from the Masoretic (traditional) text, authorized by Jewish scholars during the early centuries of the Christian Era, can be summarized in three categories: orthography; certain grammatical forms; and "variants", or words which are used in certain passages of one text in place of other words which appear in the corresponding passages of another text.

In regard to orthography, one finds in the Dead Sea manuscript a much more frequent use of *matres lectionis* than in the Masoretic text. These are certain Hebrew letters which imperfectly represent vowels; for it is well known that the Hebrew alphabet consists entirely of consonants. As far as grammatical forms are concerned, some of those in the manuscript under consideration seem archaic, or even borrowed from the Aramaic language.

Textual critics and interpreters of the Bible, however, are primarily interested in the variants. In this manuscript, there are variants which correspond to ancient translations, such as the Greek Septuagint, fragments of other Greek translations, the Aramaic Targum and the Syriac version. But even more surprising is the fact that some of the variants accord with the conjectured emendations of modern scholars, made on the basis of their reasoning.

Such are the peculiar character-

istics of the text of the large scroll. (At that time, books were written on papyrus and folded, or on leather and rolled; later on, as today, they were sewn together in book form.) Out of these peculiarities of the Qumrân text of Isaiah arises the question: what is the nature of the language it employs? This is precisely the question which Mr. Kutschner, professor at the Hebrew University of Jerusalem, undertakes to answer in the large volume before us. It contains no less than 561 pages, which leads one to believe that few other biblical texts have been subjected to such an extensive analysis.

As he himself tells us, Mr. Kutschner's objective is to prove that the distinguishing features of the Qumrân text of the Book of Isaiah reflect, in so far as the language is concerned, the linguistic background of the end of the period of the Second Temple. The author submits his thesis in the first part of the book, which he calls "The Language of the Scroll and its Background." The second part, by far the longest (pp. 71-409), is devoted to a presentation of the arguments in support of his thesis. The third part contains several appendices, which deal with some aspects of the manuscript that could not conveniently be included in the main section. The fourth part comprises *addenda et corrigenda*, and the fifth and final part is an index of words treated or referred to in the book.

The *addenda*, it is worthy to note, occupy no less than 43 pages, a fact which is explained by the lapse of time between the preparation of the

book (effectively completed in 1952) and its printing (begun as late as the spring of 1958); one can imagine how enormously the literature concerning the Dead Sea Scrolls had grown during those six years. Furthermore, in proving his thesis, the author had at the outset planned to restrict himself to matters of philology; for the rest, he had hoped to discharge his task by giving some examples. But, having finished, he realized that things could not be disposed of in this fashion, and tried to make up for the deficiency in the fourth part of the book.

In order to prove that this scroll of Isaiah reflects the state of the Hebrew language during the last pre-Christian centuries, the author turns first to proper names, such as the name of the city of Damascus. This name is written in the scroll with the consonants *drmsq*, as in the biblical Book of Chronicles, the Syriac version of the Bible, and the Mishna—all late sources—while in the Accadian and Aramaic inscriptions and in the earlier books of the Bible, including the Masoretic Isaiah, it is written *dmsq*.

Theophoric names provide more material in support of the author's thesis. In the earliest books of the Bible, in the Accadian inscriptions and in Hebrew seals, the most common form is the long ending *-ahu*, while in the (Aramaic) documents from Elephantine, in late Hebrew and Aramaic inscriptions from the vicinity of Jerusalem, in the later books of the Bible (Ezra, Nehemiah), in Mishnic Hebrew, and in other sources of the centuries just before and after Jesus Christ—our scroll among them—the

long form is avoided, and we find only the shorter ending *-ah*. The Book of Chronicles seems to present some difficulty, inasmuch as it is of late origin and yet preponderantly uses the *-ahu* form; but Mr. Kutscher resolves this problem in favour of his thesis by offering a satisfactory explanation of this phenomenon.

A further argument to prove that the language of the scroll represents a later phase of Hebrew is derived from the orthography which, on its part, bears testimony to the pronunciation of that time. The scroll frequently employs the *matres lectionis* mentioned above; and, as is well known, Hebrew orthography developed from defective spelling (without vowel-consonants) to full (with such consonants).

We shall leave the task of a detailed examination of Mr. Kutscher's arguments to more specialized reviews. For our part, we feel that he has established his thesis. One might of course register the objection that in order to present a fuller account of the language of the Isaiah scroll and of the period, one would have to examine the language of other documents discovered in the same region. But if the author has done so only seldom, and somewhat indirectly—though he surely had the opportunity to read what had been published on the subject between the publication of the scroll text in 1950 and the edition of his book in 1958—and if he has given it a place only in the *addenda*, it must be due to the fact that he has seen no reason to change his opinion.



In addition to establishing the linguistic background of the Isaiah scroll, Mr. Kutscher has the merit of having treated other matters, more or less related to his main subject; a knowledge of this additional material will help those who, after him, will deal with corresponding subjects, and it will enormously facilitate their work.

But all on one small condition! Since one can hardly assume that all who are interested, even those who know biblical Hebrew, can read so large a volume through in modern Hebrew, or even consult it readily, they would certainly be grateful to the author if he would ease their labours by publishing another edition, in a language which is more accessible to them. This would also provide an opportunity to include in the first sections of the work, in so far as is possible, what is relegated in the Hebrew edition to the fourth, and to add the results of the latest studies on the subject.

A. Semkowski, S. J.

ПАЛЕСТИНСКИЙ СБОРНИК. Выпуски 1-4 (63-67). Издательство Академии Наук СССР. Москва-Ленинград, 1954-1959. [Journal of Palestine Studies. Issues 1-4 (63-67). Published by the USSR Academy of Sciences. Moscow-Leningrad, 1954-1959].

The Russian Palestine Society, which considers itself the successor to the Imperial Orthodox Palestine Society of the Tsarist period, in 1954 renewed the publication of the earlier Society's *Palestinski Sbornik* (Journal of Palestine Studies). The new *Sbornik* is issued jointly by the

USSR Academy of Sciences and the Russian Palestine Society, and is published by the Academy. Thus far, four issues have appeared.

The editors, headed by N.W. Pigulevskaya (a scholar in the field of Syrian history and literature of the Byzantine period), remark in the preface to the first volume that the function of the *Sbornik* is to serve as a link between the Soviet community and the Near East. Here members of the Society publish their studies, not only on the ancient and mediaeval history of Near Eastern peoples, but on their contemporary civilization as well. The latter include papers on their living languages, modern history, economy, and present-day art and literature.

In keeping with this design, the material in the first four volumes spans an exceptionally long period: from a study of "Ancient Mesopotamian Legal Systems" by L. A. Lipin, to essays and memoirs dealing with the sojourn of the (then youthful) orientalist Y. Y. Kratshkovski in Palestine and the Lebanon from 1908 to 1910. There are also papers on Egyptology; Semitic languages and literature (such as V. V. Struve's essay on "The Ugaritic Theogony"); biblical archaeology; Southern Arabia in the pre-Moslem period; the Omayyad army and its conquests in Africa; aspects of Arabic and Syriac literature; Armenian history; the life and times of the Karaite author Ali Ben Suleyman; and so on. Readers of *Christian News from Israel* will no doubt be interested in those studies which are related to the history

and literature of Christianity, and for them there is much rewarding material in these volumes.

In *Sbornik* 1 (63), Pigulevskaya presents an interesting study of MS. 432 from the Lenin State Soviet Library, which is a fragment of a ninth century Greek-Syriac-Arabic polyglot of the Book of Psalms. This manuscript is one of our earliest records of Arabic cursive script, and therefore also deserves attention from a palaeographic point of view. In *Sbornik* 2 (64-65) the same scholar treats the journey, in the late thirteenth century, of two Nestorian monks — Marcos (who later became Patriarch under the name of Yab-Alaha) and Rabban Sâwmâ, probably sent by Kublai Khan (1260-1294), from Peking to Jerusalem. (We know that the Nestorians were considered heretics by the Byzantine Church, and, as enemies of it, succeeded in penetrating into the most remote regions of Eastern Asia.) The account of this journey contains important information on the history of Mongol rule in the Near East. According to the Arabic version, the two monks made a pilgrimage to Jerusalem. Since this detail is absent from the Syriac text, we may suspect a later addition. In any case, the account is very enlightening.

A third paper by Pigulevskaya (*Sbornik* 4) is an analysis of the Syriac Chronicle of Edessa, which records events until 540 CE, and is based on the archives of the Royal House and of the Patriarchate of Edessa. We might mention here that this scholar has devoted a book to the history of Mesopotamia and its

Christian population at the turn of the sixth century, entitled *The Syrian Chronicle of Joshua the Stylite as a Historic Source*, 1940 (published in Russian).

In *Sbornik* 4 (67), pp. 17-78, there appears K. Starkova's comprehensive article on the Manual of Discipline, published by Millar Burrows in 1951.<sup>1</sup> The writer, who knows the relevant literature from Western countries, here gives the first complete Russian version of the scroll (translated from the Hebrew original) together with an introduction, commentary and notes; she accepts the thesis that the scroll emanated from the Essene community. The same volume contains her detailed review of D. M. Dunlop's book, *The History of the Jewish Khazars* (New Jersey, 1954), and her treatment bears directly on historical-religious problems.

Volume 4 also includes a paper by R. M. Bartikyan on Armenian sources for the study of the Paulicians, a seventh century group within the Nestorian sect; hitherto we have had only Greek-Byzantine documents bearing on this movement. The writer examines the Armenian sources, which attack the "heretics" and contain important information about them.

A survey of these first four volumes

<sup>1</sup> According to its Hebrew name, the scroll is called: *Now this is the Rule for the entire Congregation of Israel in the Last Days*. Starkova knows A. M. Haberman's book *Edah v'Edut* (Community and Testimony), Jerusalem, 1956, as well as M. Kassovsky's monograph *Further Reflections on the Hidden Scrolls*, Jerusalem, 1956.

indicates that *Sbornik* is growing in quality of scholarship and wealth of material. It shows that Soviet Orientalists not only take an interest in matters pertaining to Russian problems (to which a special publication is dedicated, entitled *Soviet Oriental Research*), but also devote considerable attention to the study of Near Eastern peoples. They are familiar with the material published in Europe

and America, and offer their readers both their own conclusions and those of their Western colleagues. Orientalists will surely welcome the publication of the new *Sbornik*, which it is hoped will make a significant contribution to cultural interchange among nations.

Prof. H. Z. Hirshberg  
Bar-Ilan University

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THE COINS OF THE JEWISH WAR of 66-73 C.E., by LEO KADMAN. Corpus Nummorum Palaestinensium, Second Series, Vol. III, Schocken, Jerusalem, 1960.

THE NORTHERN BOUNDARIES OF JUDAH, by ZECHARIAH KALLAI. The Magnes Press, Jerusalem, 1960. (In Hebrew, with introduction in English.)

THE GROWTH OF INTERNATIONALISM IN ENGLISH PRIVATE INTERNATIONAL LAW, by O. KAHN-FREUND. The Magnes Press, Jerusalem, 1960.

HELLENISTIC CIVILIZATION AND THE JEWS, by VICTOR TCHERIKOVER. The Jewish Publication Society and the Magnes Press, Philadelphia-Jerusalem, 1959/60. Translated from the Hebrew by S. APPLEBAUM.



## IN MEMORIAM

### RABBI YAAQOV MOSHE TOLEDANO

Minister of Religious Affairs

On Saturday morning, 15th October, Rabbi Yaaqov Moshe Toledano died in Jerusalem at the age of eighty. To avoid marring the serenity of the Sabbath, the announcement of his death was withheld until the evening of that day. When the news was broadcast at seven p.m., the entire nation went into mourning. Jews, Christians, Moslems and others felt equally that a warm-hearted statesman and a friend to all had passed away.

It may seem presumptuous of us to eulogize Rabbi Toledano. Surely others are better qualified to speak of his religious qualities, his biblical and talmudic learning, and his numerous valuable contributions to Jewish scholarship. We should like rather to recall his human qualities, his art of administration, his regard for other religious leaders and his striving for the peaceful and friendly coexistence of the religious Communities in Israel.

The various positions which he occupied in countries where his co-religionists formed a minority—and whom he so courageously represented—induced in him respect for others and the desire to see justice done to all in the Israel which he lived to see emerge, which he so dearly loved and in whose service he spent the last years of his long career.

On the various occasions on which we met Rabbi Toledano, we were always impressed by his personal charm and natural affability, which animated the many external forms of his oriental courtesy.

Always solicitous about the problems brought to his attention, he concerned himself with the smallest details and was able to make quick decisions when necessary, sometimes dispensing with bureaucratic procedures too sluggish for his taste. Unaffiliated to any single political party, he exercised his influence for the benefit of all, without forgetting thereby his Sephardi origin and the greater needs of the less privileged among the members of his community.

After two years of devoted, exacting service, Rabbi Toledano died in the breach; his name and memory will long be remembered by all the inhabitants of Israel, without distinction of race or religion.

*Georges Hakim, Archbishop of Galilee*

\* \* \*

Rabbi Toledano was born in Tiberias in 1880. From 1920 on he held important religious positions in Jewish communities in North Africa, including that of Deputy Chief Rabbi of Egypt. In 1941, he became the Sephardi Chief Rabbi of Tel Aviv. In November 1958, he was appointed Minister of Religious Affairs, a post he held until his death. His scholarly contributions include the discovery of a manuscript of Maimonides' commentary on the *Mishna*, a commentary on portions of the *Mishna*, a history of Moroccan Jewry and a history of Tiberias.

## CHRONICLE OF EVENTS

### STUDIUM BIBLICUM FRANCISCANUM RAISED TO ACADEMIC RANK

On 14 June, the Minister General of the Order of the Friars Minor was informed by Cardinal Pizzardo, Prefect of the S. Congregation of Seminaries and Universities, that approval had been granted for the transference of the entire "Biblical Section" incorporated in the Theological Faculty of the Pontifical *Athenaeum Antonianum* from its present seat in Rome to the *Studium Biblicum Franciscanum*, housed at the monastery of the Flagellation in the Old City of Jerusalem. The decision was taken in view of the high academic and scientific standards achieved at the *Studium* under the scholarly leadership of its Rectors and Faculty. Father Donato Baldi, who has been rector since 1938, will from now on be Director of the *Studium* and Vice-Dean of the Theological Faculty of the *Athenaeum Antonianum*.

The *Studium* was founded in 1927 for students of Holy Scripture attending the Franciscan College of Sant'Antonio in Rome. It has since become a centre for teaching and scientific research for members of all religious orders. During the past thirty years, its archaeologists have carried out excavations at Mt Nebo (1933-7), Mount of the Beatitudes (1935), Ain Karem (1938-42), El-Qubeibeh (1940-3), Tiberias (1944),

Bethlehem (1949), Bethany (1949-53), Mt Olivet (1953-55), Mt Carmel and, quite recently, Nazareth (1955-60). The results of these investigations have been published in a series of monographs which also includes critical editions of old "itineraries" and descriptions of the Holy Land. Mention should also be made of the *Enchiridion Locorum Sanctorum*, by Father D. Baldi, and of the *Historical Atlas of the Bible*, by Baldi and Lemaire. Since 1950, the *Studium* has published a *Liber Annuus* which contains studies and essays on biblical and archaeological subjects. (Most of these volumes have been reviewed in former issues of this journal.)

#### AT THE GREEK ORTHODOX PATRIARCHATE OF JERUSALEM

On 15 June, a letter signed by the Greek Orthodox Patriarch of Jerusalem informed the Ministry of Religious Affairs that the Rev. Archimandrite Chrysanthos Limberis had been appointed Director of the Finances of the Patriarchate in lieu of the Rev. Archimandrite Germanos Mamaladis, who had been assigned the important function of *scevoephylax* (Guardian of the Holy Sepulchre). Both Father Chrysanthos, who was born in Samos in 1918, and Father Germanos, born in Chios in 1920, are graduates of the Theological School of Athens University and have lived for many years in the Holy Land.

#### A BUILDING FOR THE CHURCH OF THE NAZARENE

On 30 June, work was begun in Nazareth on the construction of a religious centre for the Church of the Nazarene. The building will house a chapel, offices and living quarters.

The Church of the Nazarene began its work in the Holy Land in 1918, mainly among Armenian Protestants. Its activity in Israel was severely limited in 1948, owing to the fact that most of its members then moved to the Old City. In 1955, the Church opened a new field of work in Nazareth among Armenians and Arabs, and the need for a religious centre is now felt there.

#### PASTORAL VISIT OF MARONITE BISHOPS

On 8 July, His Excellency Mgr Joseph Khoury, Maronite Bishop of Tyre (whose diocese includes the northern part of Israel), arrived here on a pastoral visit, accompanied by His Excellency Mgr Anton Khreish, Maronite Bishop of Sidon. The Bishops and their party were welcomed at Rosh Hanikra by Government officials and by members of the Christian clergy headed by the Greek Catholic Archbishop of Galilee.



Bishops Khoury and Khreish spent two weeks in the country, during which they visited the Maronite communities of Haifa, Acre, Nazareth, Jaffa and Jish (Gush-Halav). While in Jerusalem they were received at the Ministry of Religious Affairs. In Nazareth, Jaffa and Haifa, Their Excellencies were the guests of honour at several receptions offered by the Maronite communities.

#### MELKITE SYNOD HELD IN THE OLD CITY

On 11 July, a general synod of the Greek Catholic (Melkite) Church, the first since 1850, met in the Old City of Jerusalem under the presidency of His Beatitude Mgr Maximos IV, Patriarch of Antioch and all the East, of Alexandria and Jerusalem. The synod remained in session for six days and was closed with a solemn pontifical liturgy performed by the Patriarch and all the Bishops in concelebration. The Israel branch of the Church, which numbers some nineteen thousand souls, was represented by His Excellency Mgr Georges Hakim, Archbishop of Galilee.

As the first item on the agenda, the synod reviewed the situation of the Patriarchal See of Jerusalem in order to study means for developing its activities, its institutions, and its secular and regular clergy. A number of other matters, liturgical, spiritual and juridical, were also discussed. A meeting held on the premises of the Custody between the Patriarch and all the Bishops on one hand, and the Custos of the Holy Land and his Discretory on the other, was particularly important for the improvement of relations between the two large Catholic Communities.

#### FORMER HEAD OF MOSCOW PATRIARCHAL MISSION IN JERUSALEM CONSECRATED A BISHOP

On 12 July, information was received at the Ministry of Religious Affairs to the effect that the Rev. Archimandrite Nicodim Rotov, who had served as Head of the Moscow Patriarchal Mission in Jerusalem from 1957 to 1959, had been consecrated Bishop of Podolsk and appointed Director of the Foreign Relations Office of the Moscow Patriarchate. His predecessor in the latter office was the famous Metropolitan Nicolai who, from 1944 on, was closely associated with Patriarch Alexius in his work for the Russian Orthodox Church.

Bishop Nicodim, who is now in his early thirties, spent four years in Israel. During this time he learned to speak Hebrew and wrote a history of the Mission since its establishment by Archimandrite Porphyri Uspienski more than a hundred years ago.

#### DAUGHTERS OF CHARITY COMMEMORATE THEIR FOUNDERS

On 19 July, the Daughters of Charity, who are in charge of the Jerusalem Hospice of St Vincent, commemorated the three-hundredth anniversary of the death of the founders of their Congregation, St Vincent de Paul and his collaborator, Ste Louise de Marillac. A solemn mass was celebrated on the occasion by the Rev. Father Antonio Battista, O.F.M., Superior of Terra Sancta, in the presence of Baron Christian de Sainte-Marie, Consul-General of France in Jerusalem, and the members of his staff. The panegyric on the two saints was pronounced by the Rev. Father Bruno Hussar, O.P.

On 30 July, a film was shown by the Lazarist Fathers and the Daughters of Charity, in the concert hall made available by the YMCA, evoking the times of "Monsieur Vincent" and his life in the service of the poor.

#### AT THE MOSCOW PATRIARCHAL MISSION IN JERUSALEM

On 27 July, the personnel of the Moscow Patriarchal Mission in Jerusalem increased by six, with the arrival of the Rev. Igumen Varpholomey (Vendorowski) and five nuns. Father Varpholomey will serve in Jerusalem as Deputy-Chief of the Mission and the nuns will be attached to the *Gornyenski* Monastery at Ain Karem.

The Moscow Patriarchal Mission at present comprises two archimandrites, one *igoumen*, one *ieromonach*, a married deacon and an administrator. The Mission is in charge of Russian churches and chapels in Jerusalem, Jaffa, Haifa and Magdala.

#### BEQUEST OF CHRISTADELPHIAN TO THE JEWISH NATIONAL FUND

On 9 August, the Board of Governors of the Jewish National Fund was informed that, upon the execution of the will of the late James Bell, a Christadelphian from Durban, South Africa, the Fund received the amount of IL.107,742. The testament of Mr Bell, who died on 23 October 1959, reads as follows: "I bequeath the whole of the residue of my Estate and effects of whatsoever nature and wheresoever situated, movable and immovable, nothing excepted, unto the Jewish National Fund (Keren Kayemet Leisrael) of Jerusalem, Israel, for the furtherance of their ideals, which is a part of the Divine programme centred in these people."

The Christadelphians (Christ's Brethren) are a sect founded in America by John Thomas in 1848. Their doctrines, which they claim to represent a return to the beliefs and practice of the earliest disciples, include the acceptance of the Bible as inspired and infallible and the interpret-

ation of Hebrew prophecy (including the Book of Revelation) in terms of current and future events. The core of the Gospel is the belief in the return of Jesus Christ in power and great glory to set up a visible worldwide theocracy beginning in Jerusalem.

#### THE DAY OF ST CLAIRE IN JERUSALEM

On 12 August, the Day of St Claire was observed at the Chapel of the Sisters of St Claire in Jerusalem. In the early morning, a conventual mass was said by the Rev. Father Patrick Coyle, O.F.M., almoner of the monastery. Later in the day, a solemn mass was chanted by the Rev. Father Charles Cornille, *Discreto* of the Custody of the Holy Land. Baron Christian de Sainte-Marie, Consul-General of France, was accorded liturgical honours.

In the afternoon, the panegyric upon the saint was pronounced by the Rev. Giraud-Mounier, O.P., Prior of the Convent of St Stephen, in the Old City. After the sermon, the blessing of the Holy Sacrament was given by the Rev. Father Augustin Pataconi, O.F.M., President of the Monastery of Gethsemane.

#### MR BENSON REGARDS ISRAEL AS FULFILMENT OF MORMON PROPHECY

On 16 August, Mr Ezra Benson, US Secretary of Agriculture, concluded a four-day visit to Israel, during which he made a study of agricultural and other developments in the country. Before leaving, Mr Benson, a member of the Church of Jesus Christ of Latter-Day Saints, declared: "The prophecy of the Mormon community, made as long ago as 1841, that the Jewish people would return to the Land of Israel and turn it into a land of milk and honey, is taking place before our very eyes, in such a speedy and wonderful way that it can only be called a modern miracle."

Mormons who visit this country often point out that their fathers' epic trek westward to the Salt Lake took place exactly one hundred years before the UN decision on the partition of Palestine, which gave such a great impetus to the "trek" of Jews from all parts of the world to Israel.

#### ISRAEL PRIEST TO SERVE ON A PONTIFICAL COMMISSION

On 29 August, the Rev. Don Giovanni Kaldani of Nazareth was informed by the Vatican Secretariat of State that His Holiness Pope John XXIII had deigned to appoint him to be one of the consultants to the Pontifical Commission of Oriental Churches for the preparation of the Second Vatican Oecumenical Council.



Father Kaldani, who served as pro-Vicar-General of the Latin Patriarchate of Jerusalem from 1957 to 1959, is now President of the Latin Ecclesiastical Court in Israel.

#### ISRAEL CATHOLICS AT THE EUCHARISTIC CONGRESS IN MUNICH

On 31 August, His Excellency Mgr Georges Hakim, Greek Catholic Archbishop of Galilee, returned from Europe where he attended the thirty-seventh International Eucharistic Congress, held in Munich on 1-7 August. Among those who accompanied the Archbishop were the Rev. Father Jacques Raad, Superior of the Maronite Convent in Jaffa, and Dr Maurice Srouji, a Nazareth Catholic.

In an interview with the press, the Archbishop described the impressive gatherings and solemn functions which took place during the Congress and the exhibitions of art arranged for the occasion. Mgr Hakim said that he had been particularly moved by what he had seen and heard during a visit to the site of the former concentration camp in Dachau where, in the presence of many participants of the Congress, a new memorial chapel was dedicated.

#### THIRD SEMESTER AT THE ISRAEL-AMERICAN INSTITUTE

On 8 September, the third semester of the Israel-American Institute of Biblical Studies was inaugurated with an evening lecture by Dr Ch. Wardi, on "The Ancient Church of Jerusalem", followed by a reception on the premises of the Institute. The programme of studies this year includes Hebrew, Archaeology, History of Jewish Thought, and Church History of the Holy Land. Monographic lectures on current affairs, archaeological field work, and excursions also form part of the curriculum.

The student body of the Institute includes ten Americans and four Norwegians, most of whom are graduates of colleges and theological seminaries. The new field director this year is Mr J. F. Prewitt of California.

#### BAPTIST BIBLE LAND SEMINAR

On 19 September, the Baptist Bible Land Seminar of 1960-1 was inaugurated at the Baptist Centre in Petach Tikva. The seminar has since met each Monday and has been devoted to biblical and historical studies. Papers were read on the following subjects: introductory themes to the study of the New Testament period; the structural form of the New Testament; the geographical situation; the spiritual message of the Book; the theological attitude towards Israel; the essential differences

between Judaism and Christianity; lines of emphasis and approach in the Judaeo-Christian encounter; a short history of the Eastern Churches; problems of an evangelical approach to them; a survey of Islam and an outline of steps towards an effective encounter with Islam.

#### SEMINARS FOR CHRISTIAN VISITORS

This summer saw several seminars conducted in Israel for Christian visitors from various parts of the world.

On 8 July, a group of eighteen professors and clergymen from the US, led by Prof. A. Katsh of New York University, arrived here for a six-week course of biblical and cognate studies, organized by the Jewish Agency. The classes included Hebrew, Bible, Archaeology, and Church History of the Holy Land. The group also made an extensive tour of the country to study modern life and conditions in Israel.

From 26 June to 10 August, a seminar was conducted for thirty French Protestant teachers, most of them women, by the External Relations Department of the Jewish Agency. Their programme included lectures on religion, education, minorities and refugees, as well as personal interviews and trips through the country.

Finally, a party of thirty-two Italian priests, all of them Bible students and teachers of Holy Scripture, arrived in Israel on 31 August, following a six-week seminar arranged for them in Jordan by the *Studium Biblicum Franciscanum*. Guided by the Rev. Prof. Donato Baldi, O.F.M., they spent seven days visiting the biblical and other archaeological sites between Dan and Beersheba.

#### THE AMERICAN FRIENDS SERVICE COMMITTEE—1960

by J. PHILIP BUSKIRK, FIELD DIRECTOR

The work of the American Friends Service Committee in Israel is best known in Acre, where since 1950 it has conducted a community centre for residents of the city. A nursery school, attended by Arab and Jewish children, provided food, toys and books. A library afforded reading facilities in Arabic, Hebrew and English. There was a workshop for boys and sewing classes for girls. Evening programmes were organized for

adults, and a parents' association cooperated in the various activities of the centre. This year, in accordance with the principles of AFSC, arrangements were made to hand over the direction of the centre to the Acre municipality, and the Committee will now concentrate its efforts elsewhere. At the outset, the municipality will place emphasis on the youth programme, and will later develop the centre in accordance with the needs of the community.

Elsewhere in Israel, such activities as the Tur'an agricultural project and voluntary work camps have been succeeded by a programme of co-operation with Government and other agencies operating in Israel. *Service Civil International*, for example, now has an Israel branch which organizes international work camps every year with a minimum of aid from the Service Committee.

A major concern of the Committee is to help Arab, Druze and Circassian villages in Galilee to organize themselves for more effective participation in the life of the country. The Ministry of Social Welfare and other Government agencies, and the Histadrut (Labor Union), in their efforts to develop mutually satisfactory relations with these communities, have welcomed the assistance of the American Friends Service Committee. Two years ago, the Quaker Field Director took a group of Arab and Jewish social workers on a tour of village community centres in Southern Italy and Greece to see what new ideas might be applied in Israel.

The many demands on the staff have prevented a full-scale development of the plan for discussion groups to stimulate the free interchange of thought among Israelis of diverse backgrounds in a non-political setting. The staff hopes to revive this activity, however, and will take advantage of every opportunity to introduce interesting visitors from abroad. Through AFSC efforts, a considerable number of young people have attended work camps and international seminars in other countries. Arrangements are now being made for 1961.

It is customary for Quakers to send people to work for a specific purpose "as the way opens". The AFSC, acting in the spirit of Quaker beliefs, has been continually sending people to Israel to help establish conditions for peace and personal dignity for all in the Middle East. The support for this mission is derived from people, whatever their religious background, who share a concern and a sense of responsibility for the situation in this part of the world.

Throughout the past decade, the American Friends Service Committee has pursued the same purpose, while the "way" has kept opening anew.



## THE NEWLY-FOUND BAR KOCHBA LETTERS

*By* PROF. YIGAEI YADIN

The Hebrew University

Documents from the Second Jewish Revolt against the Romans (132-135 CE), apparently taken by Bedouin out of a cave north of Massada on the shore of the Dead Sea and now in Jordan hands, have been referred to for some time, and a few of them have been published by Father J. T. Milik. In January of this year, a team of archaeologists under Dr Y. Aharoni found relics of the rebel army in a cave located at Nahal Tse'elim. On 23 March, an expedition was organized to explore the entire surrounding area. Sponsored jointly by the Hebrew University, the Israel Exploration Society and the Government Antiquities Department, it was divided into four teams, respectively under the supervision of Prof. N. Avigad, Dr Y. Aharoni, Mr P. Bar-Adon and the writer (Pl. II/1). The army gave its full support, providing scouts and engineer and liaison units, while students and kibbutz volunteers added to the teams' strength.

This article is confined to the documents and objects—belonging to warriors of Bar Kochba—found in a large cave of Nahal Hever, south of Ein Geddi, in the area assigned to the writer's team (Pl. II/2).

The cave in question is situated below a cliff where once stood a Roman camp, and the entrance is accessible only by climbing a rope ladder. The mouth of the cave leads into a kind of corridor about 8 metres deep with a low roof, from which a narrow passage-way leads to the first chamber, about 40 x 30 metres and some 20 metres high at the centre. A small, winding passage-way leads to a second hall, of comparable size. The end of the third chamber, the longest of all, is about 150 metres from the entrance to the cave.

In the third chamber we found a burial niche, where lay the remains of some of Bar Kochba's warriors. The skulls were in a basket, some distance away were the bones, covered by mats, and between the bones and mats were a great many fragments of coloured cloth (Pl. III/1). Because of the extreme dryness of the cave, the cloth, basket and mats were well preserved.

A coin was the first article found which pointed directly to Bar Kochba.

On one side was stamped a palm tree with the inscription *Shim'on*; on the other, a grape cluster and the motto *leherut yerushalaim* ("For the Freedom of Jerusalem"). Almost immediately after, we found an arrow with a triangular metal head—a piece of ammunition which the warriors had no opportunity to use. A large number of shards had been deposited between the second and third chambers, a find which was dwarfed by the discovery—with the help of an army mine-detector—of a basket full of booty from a Roman legion (Pl. III/2). These objects, found in the first chamber, were packed closely and carefully. There were large and small jugs, some of them engraved near the handles with heads of birds and others with palm-like motifs. Of three incense shovels—large, medium and small—the first was unique: a goblet was fixed on each side of the handle. A fine *patera* (pan) was adorned at the top of the handle with a ram's head and in the centre with a bas-relief taken from Greek mythology: a kind of Triton, half man and half fish, with a woman (Thetis, the mother of Achilles) on the back of a dolphin. A Roman key with five teeth came out of the basket and, finally, two large bowls, wonderfully preserved. The obvious questions are: what were twelve jugs, three incense shovels, a cult pan, two bowls and a key doing in a basket in the cave, and why had the figures of Roman deities on the objects been defaced? Clearly the articles had served as Roman cult apparatus. Bar Kochba's men must have taken them as booty in a raid and perhaps, to adapt them to personal use, the rebels filed down the faces of the Roman religious symbols.

On 27 March we found written documents.

The first manuscript discovered was a small fragment from the Book of Psalms, chapters 15 and 16. The material was nicely worked animal hide—inferior, however, to parchment. The writing, which resembled that of all the scrolls found to date, is remarkably clear. Judging from the script, the fragment dates from about the time of the First Jewish Revolt, and it therefore falls between the period of the Qumrân Scrolls and the Second Revolt. The major portion of the scroll had been taken by Bedouin and our fragment had probably been dropped in the process. It may very well be the same scroll that yielded the fragments of the Book of Psalms, chapters 7 to 31, mentioned by Father Milik in Jordan.

It is not unusual for exciting discoveries to have some such simple prelude, in itself an occasion for rejoicing. That same afternoon, we discovered the first considerable collection of letters from Shimon Bar Kochba.

In the innermost hall (the third chamber), a water-bottle of goatskin lay in a small opening between a large rock and the wall. Since it could

not safely be dislodged, we first evacuated the contents. Out came large bundles of dyed raw wool wrapped in cloth, and skeins of wool in many colours. Then followed strings of beads, a bone spoon, metal beads and a spindle. A series of packets contained a salt stone, a peppercorn, sea shells and other materials. Then came forth a small bound package—a collection of papyri tied with two cords, one thick and one thin. Slats of wood with inscriptions were discernible among the papyri (Pl. IV/1).

Prior to the tedious work of unrolling the papyri, a preliminary perusal was possible. It revealed that there were four wooden slats, two entirely separate and two more which were folded and joined at the edges. At the end of one slat were clearly visible letters penned in cursive script, of a kind which appears in the documents of the Bar Kochba period found in Jordan. The letters join to form the name and title: *Shim'on Bar Kosibah Hannasi 'al Yisrael* (Shimon Bar Kosibah, Prince over Israel). Clearly the tablet, too large to be packed whole with the papyrus, had been cut into four slats; at the connecting point of the upper and lower slats, an X was written across the separation as a rejoining indication. The restored board, about 17.5 x 7.5 cm., was covered by two columns of writing which read from right to left. Nine lines were preserved in the right column and eight in the left and the ink inscription was very clear. This is the first known discovery in this country of an inscription on wood from this period, despite the fact that wood was widely used as writing material in the ancient East owing to the high cost of papyrus.

Written on the tablet is an order from *Shim'on Bar Kosibah* to *Yehonatan* and *Masabalah*, instructing them to confiscate wheat belonging to one *Tahnun Bar Yishmael* and send it to him (Bar Kochba) under guard. He threatens punishment for non-fulfilment of the order—a formulation known to us from a letter discovered in Jordan. The two men must further deal with some people from the city of Teqoa (in the Judaeen desert) in connection with the repair of houses, an injunction again followed by a warning if the order be not carried out. The third appointed task is the most interesting: the two men are ordered to seize a certain *Yeshua Bar Tadmoraya* (Tadmor-Palmyra) and to send him in under guard. Bar Kochba adds that they must not neglect to relieve their captive of his sword. The letter is signed *Shmuel Bar 'Ami*. As the signature is in a different handwriting from that employed in the body of the letter, we may assume that the signatory was not the writer of the letter, but served rather as Bar Kochba's adjutant or secretary, dictating letters to a scribe on his general's behalf.



Prof. James Biberkraut undertook the task of unrolling the papyri. The first four opened were more letters from Bar Kochba. The first of these was unfortunately a palimpsest; yet despite the lack of clarity in some of the lines, a substantial portion can be read. The second letter, written in Greek on a papyrus 24 x 9 cm., is addressed to the same Yehonatan and Masabalah. The third papyrus opened is about 8 x 12 cm. and contains inscriptions in a fine and still distinct hand. In it, Shimon commands *Yehonatan Bar Ba'aya* to do whatever *Elisha* commands him. We have no further information as to the contents of the order, but it gives an important insight into the form of command issued by Bar Kochba and throws light on his chain of command. The order is simple, direct and brief.

The next group of documents opened included three more letters. The first, written in Greek, is poorly preserved; but it does give us our first example of the name Kosibah written in Greek:  $\kappa\omega\sigma\iota\beta\alpha$ . The second is equally deteriorated. The third letter, however, though only 12 x 7 cm., has thirteen lines of script and an additional two lines of signature, all perfectly preserved. Shimon here commands Yehonatan and Masabalah and their men to reap the benefits of the property of one *El'azar Bar Hittah*. As in the case of the order written on wood, this letter is signed by a scribe-secretary, although the contents are written in the first person as if from Bar Kochba's hand. The secretary's name is *Shim'on Bar Yehudah*.

Another document, also 12 x 7 cm., is written in a crude hand. Shimon here commands Yehonatan and Masabalah to harvest the winter wheat in their sector. The terminology indicates that the wheat was to be harvested, although not yet completely ripe; apparently the army was in urgent need of food.

Of the next papyri opened, one was written in Hebrew and the others in Aramaic. The Hebrew letter, addressed to Yehonatan and Masabalah the people of Ein Geddi, begins thus: "You are sitting, eating and drinking of the property of the House of Israel and are not concerning yourselves about supplies for your own comrades-in-arms." It seems that Bar Kochba's authority was not very strong in the provinces. Obviously Yehonatan and Masabalah were, at the time, regional commanders at Ein Geddi, 6 km. north of Nahal Hever. In the same letter he instructs the two officers in the unloading of supplies from a boat "at your port". Clearly Ein Geddi was a significant import point for supplies, whence they were transported inland over roads which we know to have existed then. In

another letter the "people of Teqoa" are again mentioned as troublesome (Teqoa may have been some 18 km. south-east of Jerusalem on the fringe of the desert). And in a further letter Bar Kochba mentions a *Tirsos Bar Tininus*, of whom he says, "Bring him with you because we need him." This Tirsos Bar Tininus may have been a non-Jew and, if so, this document would lend support to the statement of ancient historians that non-Jews joined the rebels in quest of booty.

A letter written just before *Sukkot* (the Feast of Tabernacles) reads as follows: "From *Shim'on Bar Kosibah* to *Yehuda Bar Menashe* of *Qiryat 'Arvaya*. I sent you two donkeys for you to despatch with two men to *Yehonatan* and *Masabala*, in order that they load and send to the camp, to you, palms (*lulavim*) and citrons (*etrogim*)... you send others from your end to collect myrtle and willows... see that they are tithed, and send them to the camp... Peace be with you." It seems that Bar Kochba, an observant Jew, did not rely on *Yehonatan* and *Masabala* to set aside the tithe of citrons, and he therefore addressed this order to *Yeshua Bar Menashe*. (An examination of the coloured garments from the cave shows these rebels to have been observant of the Law, since the injunction on the wearing of *sha'atnez*—Leviticus 19:19—was not infringed). *Qiryat 'Arvaya* is located south of King Solomon's pools and south-east of Beitar (traditional place of Bar Kochba's death), at the head of a wadi which runs down to Ein Geddi. This letter must have been forwarded by *Yehuda Bar Menashe*, together with the men and donkeys, to the two officers, and thus it was found with the orders addressed to them. Based on traditional dating, the letter would have been written just before *Sukkot* of 134 CE.

This collection, which comprises nine letters in Aramaic, four in Hebrew and two in Greek from the army of Shimon Bar Kochba, Prince over Israel, gives us primary sources unavailable until now. We may safely assume that they were written at a time when Bar Kochba still commanded his forces. Probably *Yehonatan* and *Masabala*, upon taking refuge in the cave at Nahal Hever, brought the packet of orders from their commander. At the time the orders were written, the headquarters of Bar Kochba were outside Jerusalem, probably near Beitar.

The entire packet of papyri is now being subjected to thorough study, which we reasonably hope will throw even more light on this turbulent period, so important in the history of Judaea.



An area in the Judean desert explored by one of the teams in the expedition.





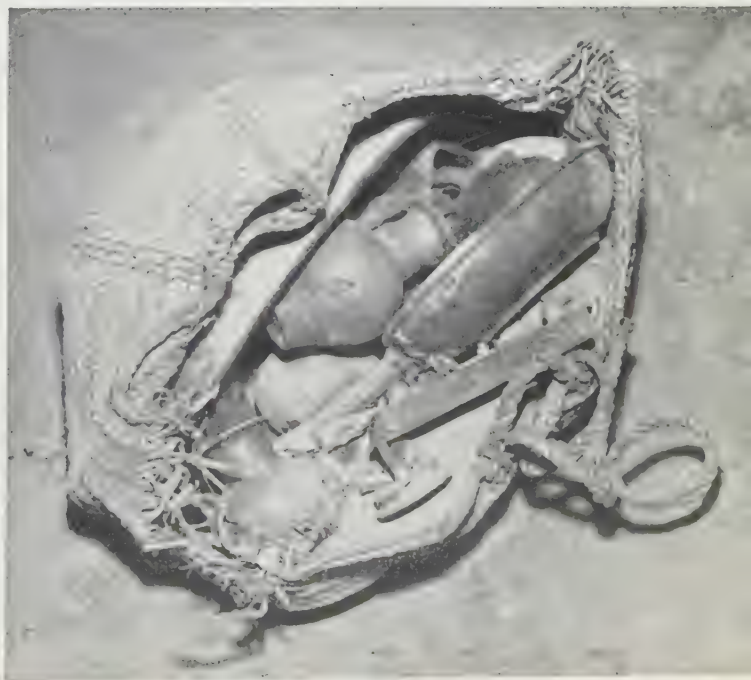
1. At night in the tent, planning the expedition. Two of the team leaders, Prof. Y. Yadin and Mr. P. Bar Adon are in the center. The others are, left to right: Aluf (Brig.) A. Yoffe, CO Southern Command; Seren (Capt.) Y. Yeffet, in charge of camp three; and Mr. Y. Aviram, coordinator of the expedition.



2. Some members of the expedition look down over the cliff as one of their team is let down the wall of the mountain to enter the cave. The view of the vicinity gives some idea of the forbidding aspect of the terrain and the difficulty of access to the caves in the Dead Sea area explored in search of early documents and artifacts.



1. A burial niche in the Nahal Hever cave containing the remains of some of Bar Kochba's men. On the right are their skulls, collected in a large basket; in the center, the heap of their bones, found covered by mats.

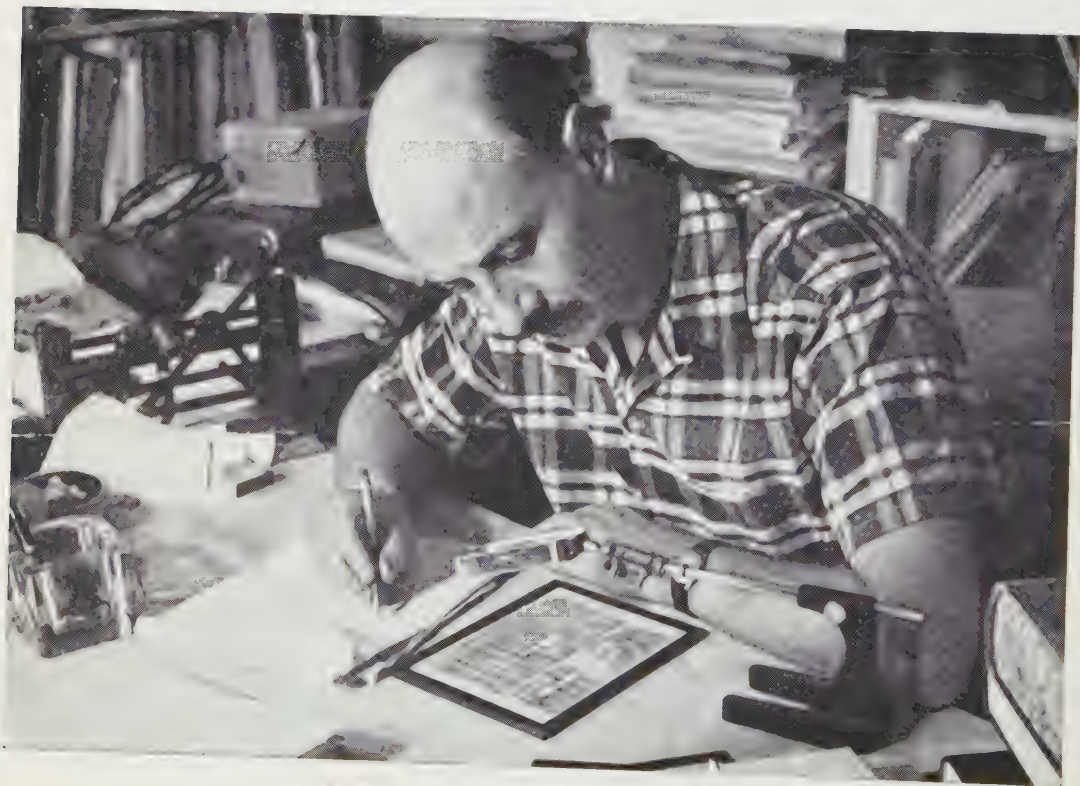


2. A basket containing Roman cult vessels. The articles, located in the cave with a mine detector, were probably taken from a Roman camp in a raid by Bar Kochba's men.





1. The bundle of Bar Kochba letters found in the cave.



2. Prof. Yadin studying one of the letters.



## THE BENEDICTINES IN THE HOLY LAND

by THE REV. FATHER BENEDICT STOLZ

Prior of the Dormition

*(Continued from previous issue)*

*The Abbey of Mount Tabor.* It is probable that the Benedictines were in charge of the Sanctuary of the Transfiguration even prior to the arrival of the Crusaders. It is certain that they were installed or re-established on Mount Tabor in the year 1100 or in the latter part of 1099. Like most monks who followed the Crusaders, they belonged to the Congregation of Cluny, then at the height of its prosperity. The Abbey of Mount Tabor, however, must have been among those which, while adopting the Cluniac practices, retained their autonomy.

In 1102, Abbot Gerard of Tabor, together with the Abbots of St Mary the Latin and Jehoshaphat, attended the council held in Jerusalem, in the church of the Holy Sepulchre, to judge Patriarch Daimbert. The following year (1103), Pope Pascal II, in a bull dated 29 July, conferred on Gerard the dignity of Archbishop of All Galilee and Tiberias, with permission to wear the pallium. This privilege was confirmed by Pope Eugene III to Abbot Pons.

The year 1113 was marked by a disaster: the Turks, under the command of Malduc, invaded Galilee and seized Tabor where they massacred the monks and the personnel in their service to the number of seventy-two. Bucelinus mentions them in his martyrology on 4 May, and so does Mabillon in the O.S.B. Annals. But before long, a new community was formed on Mount Tabor; in fact, already in 1115 Abbot Raymond is mentioned in a document as receiving a donation in Licia of Calabria. The Benedictines, in reconstructing their monastery, fortified it and installed a garrison of Turcoples. Peter, Abbot of Mount Tabor, participated in the Council of Nablus in 1120. In 1183, Bernard, Abbot of Mount Tabor, and Fulk, Abbot of St Paul of Antioch, signed a pact. The monks of both houses regarded one another as being part of the same community and undertook to provide mutual hospitality in case of expulsion. In that same year, the monks of Tabor were attacked and succeeded in repulsing their enemies. But they could

not resist Saladin's troops after the disastrous battle of Hattin, and had to withdraw to Acre. The Abbot of Mount Tabor is mentioned among the bishops and abbots who wrote from Acre in 1244 to the prelates of France and England informing them of the defeat suffered by the Christians at Gaza on 17 October, 1244.

It was in 1255 that Mount Tabor ceased to belong to the Benedictines. In that year, Pope Alexander IV transferred the abbey and all its possessions and privileges to the Hospitallers, at the same time placing them under obligation to provide for the upkeep of the abbot and monks during their lifetime.

Outside the large abbeys, there were other monks who belonged to the Order of St Benedict in the Holy Land. In the preface to the Sixth Benedictine Century of the *Acta Sanctorum O.S.B.*, Mabillon asserts that native monks in Palestine at the time of the Crusades spontaneously entered the Order of St Benedict and were affiliated to the Congregation of Cluny. St Peter Damian sent them a letter of congratulation on this account. According to the report of Rodolphus (1346), there was a monastery at the foot of the mountain of Moses (Sinai), where a hundred Greek monks followed the Rule of St Benedict.

As for the Benedictines in the Holy Land, we have already spoken of the Community of St Mary Minor (after the restoration, St Mary Major) near the Holy Sepulchre.

There was also—even before the Crusades—a community of nuns at the Sanctuary of St Mary (later called St Anne), near the Pool of Bethesda. It is certain that in the thirteenth century this community followed the Rule of St Benedict, as stated by contemporary writers. This, and the fact that Princess Arda (the repudiated wife of Baldwin I) joined this community, support the hypothesis that the nuns living at St Anne's when the Crusaders arrived were of Western origin and of the Benedictine Order. History has preserved for us the memory of two other princesses who embraced the religious life there: Yvette or Judith, sister of Melisende and daughter of Baldwin II, who took the veil in 1130; and later, Theodora, widow of Baldwin III.

In 1187, after taking Jerusalem, Saladin converted the church of St Anne into a mosque, and the convent into a *madrassa* (a Moslem school). The nuns attempted to deform their appearance in order to escape the outrages of the conquerors. The community withdrew to Acre, where it was still to be found in 1256.

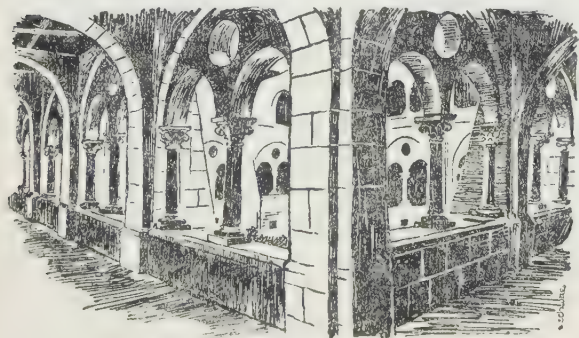
*Abbey of St Lazarus in Bethany.* Arculf, in the eighth century, saw a

monastery of vast proportions near the tomb of Lazarus, and a church over the grotto where the Lord resuscitated his friend. At the time of the Crusades this sanctuary became the property of the Holy Sepulchre. In 1143, Pope Celestine II authorized King Fulk and Queen Melisende to establish a monastic community of men and women at St Lazarus in Bethany. Some time later, a community of Benedictine nuns took possession of the sanctuary under the governance of Abbess Mathilde. As she died soon after, Queen Melisende, with the consent of the patriarch, appointed her own sister Judith to this position. The latter was followed by Abbesses Eve (1173 to 1175) and Melisende (1175 to 1187). In 1187, the nuns of Bethany sought refuge at Acre, as did those of St Anne's and the Benedictines of the three large abbeys mentioned above.

The list of monasteries of the Order of St Benedict in Palestine would not be complete if we did not add those of the Cistercian branch. Although St Bernard became the apostle of the Second Crusade, he did not wish his monks to go to Palestine. He even went so far as to pronounce the penalty of excommunication against those Cistercians who departed for the Holy Places.

Nevertheless, the Cistercians were not long in founding several houses in Palestine. The first appears to have been the Abbey of St Mary of Belmont, near Tripoli, which was founded in 1149 by the Abbey of Morimond. The Abbey of Belmont displayed great vitality, for we learn that within the space of a century it founded four new monasteries, all situated at Famagusta on the Island of Cyprus.

The Cistercian Nuns founded an abbey at Acre. The name of one of their abbesses, Mary, figures in a charter of the Hospitallers sanctioning the transfer by lease of several houses and a plot of land, made over to her by Garin de Montaigu, Grand Master of the Hospital.



The Cistercians, the last of the sons of St Benedict to establish institutions in the Holy Land during the Middle Ages, were the first to reappear in Palestine, after a lapse of some seven



centuries. The Trappists, or Reformed Cistercians, arrived in the Holy Land in 1890 to found the monastery of Our Lady of the Seven Sorrows in Latrun. In 1937, the Rev. Father Paul Couvreur was elected the first abbot of the community, which had become quite numerous. The Rev. Father Elias Corbisier succeeded him in 1952.

It was not long before the "black" Benedictines (the Cistercians wear a white habit) also made their appearance in the Holy Land. First came the Benedictines of the large Congregation of Subiaco, in 1899, with the blessing of Leo XIII. They directed a Syrian seminary in Jerusalem on the Mount of Olives, restored the church of Abu Ghosh and helped the Maronite and Melkite monks to renew their religious life.

In 1952, this branch of the Order of St Benedict began to withdraw from the Holy Land; but another Benedictine congregation, that of Beuron, sent monks to the Holy Land to guard the Sanctuary of the Dormition on Mount Zion. The monks of the Dormition had also taken charge of the Latin Patriarchal Seminary at Beit Jallah from 1921 until 1932. Meanwhile, the Holy See had raised the monastery on Mt Zion to the dignity of an abbey in 1926. The first abbot was the Rev. Father Maurus Kaufmann. He was followed by the Rev. Father Leo Rudloff, who had been sent as Apostolic Administrator of the Dormition, and who received the Abbatial Benediction in Rome on 6 January, 1953.

Already at the beginning of 1951, the Abbey had been detached from the Benedictine Congregation of Beuron, and placed directly under the S. Congregation of Religious, which exercises its control through the Abbot-Primate, President of the entire Order of St Benedict. The Community of the Dormition of Mary has since belonged to the Order in general. In this connection, a new task has been assigned to the monastery, with the consent of the Abbot-Primate: to set up a centre of biblical studies for the various members of the Order. The realization of this project, however, is dependent on two conditions: the restoration of the premises and the re-establishment of free traffic between the New City and the Old City of Jerusalem. In fact, it would be indispensable for the students to make use of the higher institutions of biblical studies in both parts of the city. Nevertheless, a number of Benedictines from different countries have already come to stay at the Dormition.

Just as in the Middle Ages the Benedictines of the Holy Land represented the entire Catholic world and were recruited from all countries, so today the community of the Dormition, together with that of Tabgha on the shore of Genesareth, already includes members from

six nations; and it seeks recruits in all countries, at the moment particularly in the United States, where in the Priory of Weston young men are preparing themselves for service in the Holy Places of the Dormition and of the Multiplication of the Loaves.

To conclude: the Benedictines, after having acquitted themselves for more than six centuries of the noble duty of guarding the Holy Places and officiating at several sanctuaries, made way for the children of St Francis, who have fulfilled this task up to the present day with admirable constancy and devotion.

The Order of St Benedict today must content itself with the two sanctuaries mentioned. It is particularly happy to be represented on Mount Zion, close by the Coenaculum, where the Christian liturgy began, this liturgy, of which the dignified celebration has always been its principal object, conforming to the will of its legislator:

*Operi Dei nihil praeponatur.*



## REVIEWS OF BOOKS

KING HEROD: PORTRAIT OF A RULER, by ABRAHAM SCHALIT, Bialik Institute, Jerusalem, 1960. Pp. 542 (Hebrew).

This book represents the most comprehensive effort thus far to understand and appraise the magnificent and tragic, yet coldblooded and cruel, personality of King Herod, whom posterity has called "the Great". Since Professor Schalit often treats his subject in a quite original fashion, an extensive review is called for. While touching but briefly on the general aspects of the author's historical interpretation, we shall have to elaborate our criticism of the theses—or rather hypotheses—which represent the key to his appreciation of Herod.

In a critical introduction, he surveys the relevant scientific literature and concludes that these diverse historical interpretations are certainly not free from prejudice. On the one hand, there are the works which, marred by anti-Semitic tendencies, are summarily partial to Herod and unfavourably inclined towards the intransigent Jews, who reap all the blame. At the other extreme are the foregone conclusions of Jewish national sentiment which view Herod as a criminal and a savage. The only

work singled out by the author as avoiding this general black-and-white approach is Walter Otto's article in Paulys *Realenzyklopaedie der klassischen Altertumswissenschaften*, Supplementband II.

Schalit's first chapter deals with "The End of the Hasmonean Family and the Rise of Antipater and his Dynasty" (pp. 13-36). The consequent fate of Jerusalem could have been avoided if Aristobulus, son of King Yannai, had taken proper advantage of his political position. He should have been content to preserve a far-reaching autonomy as an ally of Rome instead of seeking complete political independence. In contrast to the enterprising Hasmonean Aristobulus, set upon a disastrous political course, we find his sluggish brother Hyrcanus a tractable pawn in the hands of Antipater, who realized that only a voluntary alliance with Rome was likely to vouchsafe a degree of domestic autonomy. This already implied the virtual end of the Hasmonean dynasty, while paving the way for Herod's rise to power. The Pharisees, too, opposed Aristobulus—though from religious motivations—because he continued the hateful po-



licies of Alexander Yannai. Thus the political ambition of Antipater joined forces with the religious interests of the Pharisees. It is a tribute to the political wisdom of Antipater that he remained in the background and pursued his course as agent for Hyrcanus.

In "Herod's Ascent to Kingship" (pp. 37-59), Schalit describes the political events in Rome and Judaea which led to the fall of the Hasmoneans and the rise of the Herodian dynasty. The family of Aristobulus, which repeatedly sought to seize power for itself, brought together, despite all crises, the high priest Hyrcanus and the two sons of Antipater (Herod and Phasael). In these circumstances Herod became engaged to the Hasmonean Mariamne, descended from Aristobulus on her father's side and from Hyrcanus on her mother's. The author sees in this betrothal and consequent marriage a love-match without political motives. The author claims that in the Hellenistic outlook of Herod the Hasmonean family of priests and kings had forfeited its legal claim to power after having in fact lost all power to him. As a result, "marital ties with the Hasmoneans had no factual political significance in the eyes of Herod. Moreover, Herod felt that as the victor he had dealt generously with the vanquished house of high priests in marrying Mariamne, thereby imparting some of his royal glory to her and her family" (p. 274). But Mariamne, and her mother Alexandra even more so, saw in the marriage a *mésalliance*,

an attitude unpropitious for the young couple.

The grave crisis of the Parthian invasion of Syria (40 BC), as a result of which Antigonus, son of Aristobulus, came to Jerusalem as high priest with the support of the Parthians, gave Herod the opportunity for a complete seizure of power. He evacuated his family to Massada, together with Mariamne and Alexandra. Then he hastened to Rome, where the Senate pronounced him king over Judaea, raising him to the status of *rex socius et amicus populi Romani*. As king without a kingdom, he had first to conquer his country in an exhausting three-year war. During the siege of Jerusalem, he married Mariamne at Samaria. In 37 BC he took Jerusalem, being supported by Roman troops during the last phase of his conquest. The defeated Antigonus was forced to surrender and, by order of Antony, was beheaded at Antioch.

"The Beginning of King Herod's Reign" (pp. 60-84) is the third chapter. Immediately after the conquest of Jerusalem, Herod liquidated the supporters of Antigonus. The author aptly defines the objective of Herod's domestic policy as "the complete removal of Hasmonean descendants from any office which bestowed upon its holder any authority or influence, and ultimately the extermination of this entire family" (p. 64). His last possible rival was Mariamne's younger brother Aristobulus, who was pretender to the office of high priest, denied to Herod owing to his

descent. After the people acclaimed Aristobulus on Sukkot of 36 BC, when he appeared in the vestments of the high priest, Herod had him drowned—as if in sport—while bathing at Jericho. The male line of the Hasmonians was thereby liquidated; at the same time, the relationship between Herod and Mariamne reached its lowest ebb.

Octavian's victory over Antony at Actium (31 BC) was a turning point in Herod's life. His former alignment with Antony made him feel severely compromised. Prior to his "Canossa visit" to Rhodes in the spring of 30 BC, he eliminated, as a precaution, the last possible Hasmonian contender, the aged and mutilated Hyrcanus. He succeeded in convincing Octavian of his own usefulness to the Romans and, in place of the anticipated punishment, received a considerable addition to his territory. His family life, however, progressively deteriorated. In 29 (or early 28) BC, he had his beloved Mariamne executed on a charge of "adultery and plotting to poison her husband" and soon afterwards Alexandra was sentenced to death.

The most important—if rather too elaborate—chapter is the fourth one, "Herod the Ruler and his Régime" (pp. 85-239). The first part (pp. 85-94) deals with the political-legal foundations of Herod's rule as a satellite king within the Roman Empire. He was permitted to mint only copper—not silver—coins and was obliged to provide auxiliary troops for the Romans whenever the need arose.

Thus he came to realize "that the emperor's favour was the first and only basis for Herod's rule in Judaea" (p. 91). He was allowed to maintain an army of his own, consisting of his conscript subjects and foreign mercenaries. Rome also gave him a free hand in domestic affairs, so that he could reign as an absolute monarch.

In the next part of this chapter Schalit discusses, with many a learned digression, Herod's domestic administration. He explains the division of the kingdom into provinces and respective offices against the background of comparable institutions in the kingdoms of the Persians, Alexander, the Seleucids and the Ptolemies. In this context he traces the historical development of institutions such as *pelekh* (פלך) and *toparchy* (τοπαρχία). John Hyrcanus and Alexander Yannai set up toparchies only in areas with a dense Jewish or circumcised population. The author maintains that in Yannai's days there were twenty-four such toparchies, corresponding to the twenty-four priestly watches (p. 110); during Herod's reign only nineteen were left (p. 114). He thinks that there was no toparchial administration for pagan areas in Herod's realm: for them the structure had remained of the Hellenistic *polis*, which as an administrative unit was called *μερίς* (*meris*, township). Thus Herod took over a pre-established system of civil administration for the Jewish and pagan districts of Judaea.

He also enjoyed autonomy with

respect to legislation and jurisdiction. In addition to the Jewish code, he had Roman and Hellenistic law at his disposal. While the Sanhedrin continued to be the highest legislative and judicial authority for internal Jewish affairs, he could withdraw any case from the Jewish courts and try it under his royal jurisdiction.

Herod's income derived from his own property and from State taxation. The former comprised patrimonial estates in Idumaea, cash inheritance, the confiscated possessions of his enemies (including those of the Hasmoneans) and business profits. The author's treatment here is especially detailed. In order better to understand the historical interrelationships he discusses Jewish, Hellenistic and Roman tax policies. He conjectures that Herod took the census repeatedly in the course of his reign for the concomitant poll-tax (pp. 142 ff.).

The extinction of the Sanhedrin's authority indicates the essential character of the Herodian system of government. The forty-five members who had been murdered in 37 BC for their Hasmonean affiliation were replaced by Herod's own partisans, drawn "perhaps from Pharisee circles" (p. 155). The political suppression of the Sanhedrin is also reflected in the numismatic evidence: whereas the legends on Hasmonean coins bear mention of the people's representation (חבר היהודים), the inscriptions on Herodian coins—in Greek—bear only the royal name. Along with his repression of the Sanhedrin, the king

reduced to political insignificance the office of the high priest, which had previously borne more honour than the throne itself. It was effectively reduced to the status of a royal official as a result of three measures taken by Herod: it ceased to be a hereditary position; the appointment was not even for life; the vestments of the high priest were kept under royal control and issued to him only for the Temple service.

A treatment of Herod's building projects is followed by the section most significant for Schalit's appraisal of the king (pp. 215 ff.). For political reasons, Herod was unwilling to lag behind the other oriental satellite kings of the Roman Empire. He therefore shared in the imperial cult, unmindful of the Jewish prohibition. "True, Herod refrained from establishing the imperial cult as such in Jerusalem... But in Sebaste-Samaria and Caesarea, which were predominantly pagan in population, Herod did not hesitate to build sanctuaries in honour of the Emperor" (p. 215).

Exhausted from continuous civil wars, the peoples of the Empire yearned for peace and economic prosperity. "Hence it was announced in some Greek cities of the East, after the victory [at Actium], that Octavian was the redeemer (*soter*) of the world" (p. 219). Octavian understood the spirit of the times and realized that his empire must be oecumenical rather than merely Roman. In the course of time, a second component emerged. The concept of *humanitas* united the many nations



of the Roman Empire into bearers of the Roman-Hellenistic culture of the civilized world. "This means that the Roman Empire is the framework without which *humanitas* has no hold at all. Only by virtue of the Empire are its inhabitants rendered human, partaking of the benefits poured out upon them by this *humanitas*. It actually bestows on them the ability to be *humani*. If not for it, they would become *inhumani* and *barbari*. In other words: the Roman Empire alone is surety for all those values which make up human civilization" (p. 221). By virtue of this idea, Rome appears to the nations of the Empire not as ruler, but as the guarantor of peace. After the blending of the idea of *Imperium* with that of *Principatus*, Herod also joined in the imperial cult in vogue in the East, since now his reign too was dependent upon the emperor's will.

The next part of the chapter is called "The Reign of Herod and the Reign of the Messiah" (pp. 223-228). Traditional Judaism could see in Octavian neither deity nor saviour. Herod's experience at Rhodes, however, had led him to view Octavian as his own saviour and redeemer, who had not only pardoned him but had also enlarged his kingdom. Sharing the feeling of the ancient world, which anticipated the advent of a new era after the victory at Actium, and owing to his own active inclusion in this new order by Octavian, Herod cherished the hope that his realm as well would have an unforeseen and unprecedented era of prosperity.

The author begins the next section, "The Message of Herod" (pp. 228-239), with a discussion of Herod's opponents and their objections to his government. There were, first, the Hasmonean loyalists, with their nationalist and dynastic misgivings, and the populace, resentful of his arbitrary policies. Since the grievances of these two groups involved no ideological issues, it was relatively easy for Herod to deal with them. More difficult was the opposition of the group called by Schalit, somewhat oversimply, "the zealot Pharisees" (הפרושים הקנאים). These would accept as legitimate no rule but the messianic kingdom of the scion of David. The seventeenth Psalm of Solomon is especially representative of their position. They believed that Herod could not rely on divine support since he had come to power not through God's will but as a result of favoring political circumstances. To appease them, Herod included in his grandiose building programme the reconstruction of the Temple in Jerusalem. Schalit thinks that he further tried to counter the objections of any group with a Davidic-Messiah orientation by tracing his ancestry to King David, although "we possess no information about the tortuous lines of Herod's genealogy until it reached back to David..." (p. 234). The author further contends that, in enlarging his kingdom and rebuilding the Temple, Herod pursued activities expected of the Davidic Messiah. Thus he became convinced "that he was none other than the personification of the Messiah as

foretold by the prophets" (ibid.), and claimed for himself descent from King David.

According to the author, Herod's messianic position in the Jewish sections of his kingdom placed him alongside the deified emperor. Consequently, the messianic title became for him the Jewish equivalent of the pagan deification of the ruler. This conception of the Messiah divested the ancient Jewish concept of its traditional meaning: it would apply to him who would lead Israel to its anticipated equal status within the framework of the *oecumene* of *humanitas*, the Roman Empire of the *Princeps Augustus*. The messianic hope was thus reduced "to a state affair of the Roman Empire". Herod "demanded that the Jews see in the new Roman reality of Augustus the fulfilment of their messianic belief" (p. 237). The author cites Epiphanius (*Panarion*, XX, 1) to show that the Herodians applied to their ruler the words of Genesis 49:10, *ad ki yavo shilo*.

The fifth chapter deals with "The Relationship between the People of Israel and the Kingdom of Herod" (pp. 240-273). The author traces the development of Jewish ideas from the period of the Babylonian exile. Almost nowhere in this section can the reviewer agree unreservedly with the author's interpretation of the material. Schalit unjustifiably enlarges the gulf between the universalist and separatist tendencies within exilic and post-exilic Jewry. His claim that the religious zeal of Ezra and Nehemiah

was also directed against the proselytes constitutes a grave misinterpretation—a violation, even—of the source material. Here the author has departed from his principle of *sine ira et studio*: his entire sympathy belongs rather to the ancient syncretistic humanism than to the God of Ezra and Nehemiah. The distinctness of Israel was, as the author seems to have forgotten, the negation of a world which led consistently to the deification of benefactors—or alleged benefactors—of mankind.

The author is undoubtedly correct in his assertion that during the last half of the Second Temple period the consciousness of the chosen people and the separatist tendencies of Judaism were exceptionally prominent. We cannot understand how the author could fail to discuss the problem of the apocalyptic in his treatment of the Book of Daniel and the Hasidean movement. He quite correctly depicts the schism within the Maccabean-Hasidean coalition: hoping for the eschatological and universal Kingdom of God, the Hasideans must have been suspicious of the mundane objectives of the Hasmoneans, who strove to make Israel one of the nations of the world.

The author then describes the development of the Sadducees, Pharisees and Essenes. It seems to the reviewer that here again the matter has been oversimplified. It is extremely unlikely that the Sadducees were, from their inception, the party of the Hasmoneans (p. 256). Sound for the reigns of John Hyrcanus and Alex-

ander Yannai, the thesis is again inapplicable to that of Salome Alexandra. Schalit rightly describes the Hasmonean opposition as composed of Essenes and Pharisees. The more radical, minority group were the Essenes, whom the author aptly calls (p. 257) "zealot and extremist Hasideans" (חסידים קנאים ומופלגים). He regrettably overlooks the significance of the apocalyptic-eschatological tendencies for Hasideans and Essenes, while highly overrating the quietist elements, referred to especially by Josephus and Philo. It is clear from Daniel 2:39, Enoch 91:12 and the large historical-theological "Flock Apocalypse" in the historical part of the Ethiopic Enoch that the Hasideans, all their messianic expectations notwithstanding, by no means felt that they would be mere spectators at the ultimate destruction of their enemies. Similar lines are followed by the *Paraineses* of Enoch (especially 95:3-7, 96:1 and 98:12) and in some respects also Jubilees 23:20. The Essene expectation of a war of vindication can, of course, also be substantiated from the Qumrân texts.

In sharp contrast to the Essenes, who withdrew from practical politics, the Pharisees maintained that the Hasmoneans must be opposed on their own ground, viz politics and everyday life. Here again, however, the presentation of the messianic doctrine of the Pharisees as opposed to that of the Essenes is incorrect. When preparing a new edition or a translation of this important work, Schalit would

be well advised to rethink this entire section and to take his lead from the thoughts to which he alludes on p. 490, n. 97. It would also be valuable to give greater consideration to the European reference literature on the subject of Essene messianic expectations.

The author exaggerates the significance of messianism for the Essenes and Pharisees in their dispute with the Hasmoneans. As apocalyptists the Essenes awaited the early materialization of the Kingdom of God, a hope only incidentally connected with the messianic expectation, while the Pharisees strove to realize the Kingdom of God in this world, through a separatist existence in compliance with law and tradition. For them the messianic element in general played only a secondary role. In this context, it is disastrous for Schalit that he clings uncritically to the obsolete view that the Psalms of Solomon are typical of Pharisaism, without considering that we have not one messianic utterance from Hillel or Shammai, or from any talmudic sage of the first generation prior to the death of Yochanan ben Zakkai.

As the author points out, Herod was able to exploit the anti-Hasmonean attitude of the Pharisees and Essenes, which facilitated for him the process of integration in the Roman-Hellenistic *oecumene*. However, the idea of election and the separatist tendency, which were responsible for their rejection of the Hasmoneans, made it equally impossible for them to approve the spirit of the *oecumene*,



in which Israel would be accepted as a nation among nations. For them the *Pax Romana* represented no final state: the Roman Empire was merely a transitional worldly realm, to be one day superseded by the final messianic rule of Israel. Neither group could accept the Herodian notion of "a Caesar-Augustan and Roman-Imperial 'messianism', that is to say, a messianism which made Rome and its ruler middlemen for the redemption of Israel" (p. 272).

In the two concluding chapters, "Herod and his Court" and "The Man and the King", the author extensively treats the sad family life of the king and, as a historian, tries to do him justice. As he frequently introduces details fully discussed in previous chapters, these warrant no particular comment.

We commend the ample and carefully prepared apparatus of notes (pp. 345-504), the appendices and index. And while good print may be

taken for granted, the craftsmanship in this book deserves special mention. The notes, with Hebrew, Greek and Latin phrases juxtaposed, represent a high typographical achievement.

"King Herod" is the fruit of many years of scholarly research. While one may often disagree with Professor Schalit—sometimes even on decisive points—the work must be considered the high-watermark in Herodian studies, which no future student of the subject will be able to ignore. It should be translated as soon as possible into European languages, for only then will it be of value to classical philologists and historians of the New Testament period, for whom also it has been written and with whom Schalit conducts an unremitting argument.

This work by a Hebrew University professor demonstrates that the genuine humanist spirit has come home to Jerusalem.

*Kurt Schubert*

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EUROPE AND THE JEWS, by MALCOLM HAY. Beacon Press, Boston, 1960. 352 pp.

Malcolm Hay's history of "the pressure of Christendom on the People of Israel for 1900 years" was first published under the title "The Foot of Pride", in 1950. It is a terrible indictment, fully documented and annotated by Mr Hay, a Scottish Catholic who is well known as the author of studies in Scottish Catholic history. This paperback reprint comes

at a time when, from the very highest seat of Christendom, there are signs of a reversal of the age-old religious intolerance that has done so much evil not only to the Jewish people but to the soul of Europe. Unhappily, the benign spirit of Pope John XXIII is not universal, even among Christians. Only recently there have been ominous manifestations of a neo-Nazism in Europe and America, with a congress in Paris, claiming the Jews as the principle target; and from behind

the Iron Curtain come disquieting reports of a recrudescence of the monstrous blood libel. By implication, this book is an impeachment not only of those who by commission attempted the destruction of the Jews, but also of all who by omission—by not raising their voice against the evil—aided and abetted it.

Fittingly, the book begins its history of the long-lived persecution with an account of its crescendo under the Nazis. Although this régime might be considered anti-Christian as well as anti-Jewish, few Christian protests were clearly audible against the Nazi plan of genocide, which “nearly succeeded because it was allowed to develop without interference”.

Jan Masaryk is quoted as saying: “... One pipe-line I have watched with horror all my life; it is that through which, for centuries, Jewish blood has flowed sporadically, and with horrible, incessant streams from 1933 to 1945. I will not, I cannot, forget this unbelievable fact, and I bow my head in shame as one of those who permitted this greatest of wholesale murders to happen, instead of standing up with courage and decision against its perpetrators before it was too late.”

Masaryk, of course, was doing himself an injustice. Others should have cried *peccavi*, and the book is devoted partly to the responsibility of the bystanders in high places who remained inactive while the plan of destruction was proceeded with. We are reminded of those inter-governmental committees which in the whole

wide world could not find place for those who might have been saved.

Having noted this, the book goes back to the origins. “The way was prepared by a hatred which has a long history. The inoculation of the poison began long ago in the nurseries of Christendom”. It was instilled by Popes and prelates and Saints, and by intellectuals in our own day.

Various factors contributed to the prejudices that so easily moved on to intolerance, then persecution, and finally genocide. One was the “obstinacy” of the Jews in daring to wish to remain themselves. In the early history of the Church, Sozomen wrote, “My mind has often been exercised in inquiring how it is that other men are very ready to believe in God the Word, while the Jews are so incredulous.” From that, the next step. As Mr Hay remarks, Athanasius did not tell the people to go out and beat up the Jews. He only told them that “the Jews are no longer the people of God, but rulers of Sodom and Gomorrah,” and he asked the ominous question, “What is left unfulfilled, that they should now be allowed to disbelieve with impunity?” And when St Ambrose preached that the Synagogue was “a house of impiety, a receptacle of folly,” it is not surprising that he should follow up by actually ordering the burning of a synagogue, as he himself boasted, adding that since synagogues contained nothing of any value, “what could the Jews lose by the fire?” Or St John Chrysostom. “The synagogue is worse than a brothel... it is the den

of scoundrels and the repair of wild beasts . . . the temple of demons devoted to idolatrous cults . . . the refuge of brigands and debauchees . . .”

That was many centuries ago. But Mr Hay quotes W.R.W. Stephens, an English clergyman, who wrote in 1872: “Allowing for some exaggeration in the preacher, the invectives of St Chrysostom must be permitted to prove that the Jewish residents in Antioch were of a low and vicious order.” As Mr Hay ends his first chapter: “This condemnation of the people of Israel, in the name of God . . . helped to strengthen the tradition of hate handed on through the Dark Ages and welcomed by mediaeval Christendom, a tradition which has disfigured the whole history of Western Europe.”

The next chapter has some relief in it — the tolerance exercised by some of the Popes, prelates and Kings in the Middle Ages; rarely, though, out of a spirit of humanity (St Anselm of Canterbury was an exception) but rather from the desire to convert the Jews or because of their economic usefulness. New lands, in Central and Eastern Europe, accepted Jews, but prejudice soon enough caught up with them—in Germany, in Hungary, in Austria, in Poland, spread sometimes by renegade Jews.

Mr Hay deals with the charges against Jews as moneylenders. Two of his quotations may usefully be repeated. After they had been expelled from England in 1290, Thomas Wilson wrote of the Christian moneylenders: “They are worse than the

Jews, for go whither you will throughout Christendom, and deal with them (the Jews), and you shall have for ten under the hundred, yea sometimes for six at their hands, whereas English usurers exceed all God’s mercy, and will take they care not how much.” And Bishop Grosseteste, who was no friend of the Jews, wrote: “Shun the Christian usurers because they are all without mercy, and resort to Jewish ones instead.”

Perhaps the best refutation of this particular charge against the Jews is the ancient one of the Roman Emperor Hadrian, whom Mr Hay quotes as writing of the Egyptians: “Money was their god. And this is also worshipped by the Christians, the Jews, and by the whole universe.” And he adds this from Lord Samuel: “Abstinence, hard work, and intelligence win success in competition; they do not win friends among competitors.”

A chapter is devoted to the most wicked of all libels, that of ritual murder. The scientific ignorance of the Dark Ages could ascribe the outbreak of plague to a despised minority rather than to primitive sanitary conditions. But the cruel myth that Jews used the blood of Christian children for their Passover celebrations (sometimes it was said to be for Purim) was deliberately fostered. Its influence has been felt down to modern times. Even so gentle a person as Charles Lamb could say: “I have in the abstract no disrespect for the Jews . . . I confess I have not the nerves to enter their synagogues. Old prejudices cling close about me. I



cannot shake off the story of Hugh of Lincoln." As Hitler knew, the more oft-repeated the lie, the more credible it appears. As late as 1911 a popular English textbook said, "It is difficult to refuse all credit to stories so circumstantial and so frequent."

So the poison spread through the centuries and throughout Europe and beyond. Having described its origins in detail, Mr Hay devotes a large part of his study to its dissemination among and by the intellectuals of modern Europe. Here is the 19th century English historian, Edward Freeman, when British public opinion was expressing its shock at pogroms in Russia: "I am furious at all this Jew humbug. I do say that if any nation chooses to wallop its own Jews 'tis no business of any other nation." It was not a question of non-interference in the affairs of other countries, for earlier he had written: "Water enough to wash away the whole accursed den of Jewry . . . would be a real blessing to the whole civilized world."

In the aptly-named chapter, "God-fathers of Belsen," Mr Hay describes the activities and influence of Drumont on modern French and European anti-Semitism. One of Drumont's disciples was the pious novelist and playwright, Georges Bernanos, on whose death in 1948 the London "Times" said that for him literature was a "kind of sacrament." Here is

what Bernanos wrote of Père Besières, who had attacked Drumont: "I do not want to be rude, but you were ill-advised to allow your filth to drop on his poor tomb, even if you had to relieve yourself, my friend."

In England, Hilaire Belloc and the Chestertons were more polite but not less venomous in their anti-Semitism. When G. K. Chesterton condoned the massacres of Jews during the First Crusade, he was in effect preparing public opinion to accept the later massacres by the Nazis. So, too, was H. G. Wells, who, in 1939, after writing, "I have a considerable number of Jewish friends," added his opinion that "the raucous voice of the Nazi might after all be saying something worth hearing." In wry comment on this, Mr Hay notes that Ribbentrop told the Nuremberg tribunal that "many of my best friends are Jews."

Mr Hay's story shows that the theological roots of anti-Semitism run deep into the past and, having been nurtured for centuries, it will be no simple matter to extirpate them. What is needed is a serious and concerted effort on the part of world Christendom to destroy the weed of hatred and cultivate in its place the flower of love. In this hope one may perhaps be encouraged by the attitude of Pope John XXIII and of some other Christian leaders in different parts of the world.

*S. C. Hyman*

## CHRONICLE OF EVENTS

### THE NEW CHURCH OF THE ANNUNCIATION IN NAZARETH

On 5 October, the Rev. Father Lodovico Cigliano, Superior of the *Terra Sancta* monastery of Nazareth, and Signor Giovanni Muzio, Professor of Architecture and Town Planning at the University of Milan, disclosed at a press conference held in Nazareth that work on the new church of the Annunciation would begin that month and that the work of construction would be carried out by *Solel Boneh*, the Labour Federation's building corporation. Labour and material will be entirely local, while for the work of decoration (sculptures, paintings, mosaics), artists from all over the world will be eligible.

It may be recalled that the new church is being built on the site of the old structures, according to plans prepared by Prof. G. Muzio, who has already acquainted readers of this journal with his designs in an article published in Vol. X, no. 3-4, pp. 26-31.

### UJA STUDY MISSION RECEIVED BY THE POPE

On 19 October, a United Jewish Appeal Study Mission, composed of 125 members from the US and led by Rabbi H. Friedman and Mr B. Swig, arrived in Israel for a 13-day tour of the country, after a visit to Rome, where they had been received in audience by His Holiness Pope John XXIII. *L'Osservatore Romano* (19 October) reported that the Pope received the delegation most cordially in the papal Throne Room. In the course of the hour-long interview, Rabbi Friedman reconfirmed the appreciation of the Jewish Communities for the outstanding role played by the Church in saving Jews during the Hitler terror and recalled especially the help extended by the Pope himself when he was Apostolic Delegate in Turkey. In his reply, Pope John, visibly moved, remarked that in the presence of Jews he often felt like Joseph receiving his brothers in Egypt. At first, Joseph withheld the fact of his kinship, but then, unable to restrain the impulse of his heart, he exclaimed, "I am Joseph, your brother."

## VISITORS FROM GEORGIA

On 24 October, a group of three Georgian scholars sent by the USSR Academy of Sciences arrived in Jerusalem for a three-week study of Georgian relics and antiquities. The group was composed of Irakli Abashidze, first secretary of the Union of Georgian Soviet Writers, and Akaki Shanidze and Giorgi Tseret'eli, professors of the Tbilisi University and members of the Georgian Academy of Sciences. The visitors evinced particular interest in the frescoes and inscriptions of the monastery of the Cross in Jerusalem. With the permission of the Greek Orthodox authorities, they removed the modern coat of paint covering the portrait of Shota Rustveli and had a number of photographs made of it. Apparently no replica of this portrait was hitherto available in Georgia, or anywhere in Russia.

While in the capital, the delegation was received by President Ben-Zvi. The members also met scholars of the Hebrew University, the Ben-Zvi Institute and the Ministry of Religious Affairs. The delegation presented to the Ben-Zvi Institute a microfilm of the so-called Lylash Hebrew Bible, a manuscript prepared between the 10th and 13th centuries. (See article on page 25).

## MEMBER OF DUTCH UNDERGROUND LECTURING IN ISRAEL

On 25 October, Miss Corrie Ten Boom, a former member of the Dutch Underground who saved many Jews during World War II, arrived in Israel for a three-month visit. Miss Ten Boom, who is now engaged in travelling, writing and lecturing, met some of the people whom she had sheltered and helped to escape from Nazi-occupied Holland. While in Jerusalem, she gave three lectures at the YMCA. She also spoke in Jaffa, Haifa and Nazareth.

## AN ARCHBISHOP TO TAKE UP RESIDENCE AT MONASTERY *AD COENACULUM*

On 27 October, His Exc. Mgr Domenico Capozzi arrived in Israel to take up residence at the newly-reopened Franciscan monastery *ad coenaculum* on Mt Zion. Mgr Capozzi, from the Roman Province of the Franciscans, is the Archbishop-in-exile of Taiwan (China), where he spent most of his life as a missionary. Several other friars will eventually reside at the monastery with him.



#### ANGLICAN CENTER OF CHRISTIAN STUDIES IN THE OLD CITY

In October, the Most Rev. A. C. MacInnes, Anglican Archbishop in Jerusalem, announced in London that a centre for theological study would soon be inaugurated on the premises of the Cathedral of St George in the Old City. The college will offer courses in biblical, pre- and post-biblical archaeology, historical geography, oecumenism, inter-church relations, Near Eastern languages, Islamics and liturgies. It will be open to ordination candidates throughout the archbishopric and elsewhere, who will come to Jerusalem for all or part of their training; to priests and theological students; and to scholars and theologians engaged in special research.

#### ANNUAL CONFERENCE OF UNITED CHRISTIAN COUNCIL

On 1 November, the Annual Conference of the United Christian Council of Israel was opened at the Church of Scotland Center in Tiberias. The inaugural service was conducted by the Rev. J. M. Snoek; the sermon was delivered by the Most Reverend Dr. A. C. MacInnes, Anglican Archbishop in Jerusalem. A reception followed, in the course of which Dr. S. Colbi, Director of the Department for Christian Communities, conveyed the greetings of the Ministry of Religious Affairs.

#### WORLD WEEK OF PRAYER AT YMCA

On 13 November, the 93rd annual Week of Prayer and World Fellowship at the Jerusalem YMCA was opened with a special Sunday evening Christian Fellowship Service. The theme this year was "God Calls You". Services were held each evening except Saturday and were concluded on Sunday the 20th. Local clergy assisted in the conducting of these services, which were open to "Y" members and to the general public.

#### COMMEMORATION OF JAMES ARMINIUS

On 17 November, a commemoration of James Arminius (1560-1609), the Dutch reformer and promoter of religious tolerance, took place in Jerusalem at the Church of the Nazarene, on the occasion of the 400th anniversary of the reformer's birth and the 50th anniversary of the Church's foundation. Arminius, who conceptually derives from Erasmus, exercised considerable influence upon John Wesley, whose theology and fundamental tenets are followed by the Church of the Nazarene.

The commemoration was conducted by the Rev. Alexander Wachtel, Superintendent of the Nazarenes in Israel, and included a short appreciation of Arminius' contribution to the development of the idea and

practice of tolerance in Europe by Dr Ch. Wardi, the Israel Counsellor on Christian Affairs.

#### DAY OF ST MICHAEL AND ST GABRIEL IN JAFFA

On 21 November (8 November, old style), the Feast of the Archangels Michael and Gabriel, a solemn liturgy was performed at the Greek Orthodox church of the Archangels in Jaffa. His Grace Kyr Isidoros, Metropolitan of Nazareth, who came for the occasion from Galilee, was chief celebrant; he was assisted by several Greek and Russian archimandrites and deacons. Among those present in the large audience were the Greek Consul in Jaffa and Government officials. The ceremony was followed by a reception tendered by Archimandrite Gregorios, Superior of the Greek Orthodox monastery in Jaffa.

#### PRAYER FOR WORLD PEACE ON MT ZION

On 22 November, a prayer for world peace was offered on Mt Zion in the presence of the 33 delegations to the 15th Congress of the International Union of Local Authorities (IULA), which was held in Tel Aviv and Jerusalem from 16 to 23 November. The delegates and their wives (numbering 677 persons) included representatives from Europe, Asia, Africa and the Western Hemisphere. They were led by their Honorary President, Prof. J. P. Oud, Mayor of Rotterdam, and by the newly-elected President of IULA, Mr A.O.N. Spinoy, Mayor of Malines (Belgium).

The large party was greeted by Dr S. Z. Kahana, Director-General of the Ministry of Religious Affairs. Psalm 15 was then read, followed by a solemn prayer for world peace, recited by Rabbi M. Hakohen. The guests thereafter made a tour of Mt Zion, visiting the *Coenaculum*, the church of the Dormition, the Tomb of King David, and the Cellars of the Holocaust.

#### THE FEAST OF THE POPE

On 27 November, Catholics in Israel commemorated the 79th birthday of Pope John XXIII and the second anniversary of his enthronement. Special services were held in the church of St Elias on Mt Carmel in Haifa, presided over by His Exc. Mgr George Hakim, Greek Catholic Archbishop of Galilee. The Israel Broadcasting Corporation, "Kol Israel", relayed the service over its network. Special prayers were also offered for

the intention of the Holy Father at the parish church of *Terra Sancta* in Jerusalem and at St Anthony's in Jaffa.

#### VISIT OF ARCHBISHOP OF CANTERBURY

On 27 November, His Grace Dr Geoffrey Fisher, Archbishop of Canterbury, crossed from Jordan to Israel for a short informal visit. He was accompanied by the Most Rev. Campbell MacInnes, Anglican Archbishop in Jerusalem, and by the Rev. F. S. Temple, senior chaplain and the Rev. S. R. Satterthwaite, secretary of the Council on Inter-Church Relations. His Grace was greeted at the Mandelbaum Pass by the District Commissioner and senior officials of the Ministry of Religious Affairs. After courtesy calls on the District Commissioner and the Mayor, and to the Chief Rabbinate, Dr. Fisher lunched with the British Ambassador and several Jerusalem personalities, including senior officials of the Ministry for Foreign Affairs. He then visited the Hebrew University and Ain Karem, and attended a tea party given by Archbishop MacInnes at the home of Canon and Mrs H. R. A. Jones. In the evening, His Grace was preacher at a service held at the church of St Paul, beginning his sermon with a quotation from the book of "The War of the Sons of Light against the Sons of Darkness", one of the Dead Sea scrolls he had seen earlier in the day at the University.

On the following morning, Dr Fisher left the Old City of Jerusalem for Istanbul, where he visited the Oecumenical Patriarch. From there he travelled to Rome, to meet Pope John XXIII.

#### CONSULAR MASS AT THE BASILICA OF ST SAVIOUR

On 2 December, a consular mass took place at the 12th century Basilica of St Saviour of Qaryet el-Enab (Abu Ghosh), just west of Jerusalem. The mass was celebrated by the Rev. Father Lucien Laurent, Superior of *Notre Dame de France*, who was assisted by the Rev. Fathers Joseph Stiassny, Superior of *St Pierre de Sion*, and Jacques Meysing, OSB. Baron Christian de Sainte-Marie, Consul-General of France in Jerusalem, received the liturgical honours. Members of the French consular staff, representatives of the Catholic clergy in Jerusalem, UN Observers, Arab dignitaries of Abu Ghosh, the District Commissioner and officials of the Ministry of Religious Affairs were among the Congregation.

The church, one of the most beautiful in the country, has now been made easily accessible, thanks to an asphalt road built by the Government Tourist Corporation.



#### FOURTH CENTENARY OF THE MONASTERY OF ST SAVIOUR

On 8 December, the Custody of the Holy Land celebrated the 400th anniversary of the establishment of its headquarters in the monastery of St Saviour in the Old City of Jerusalem. On the occasion, a letter from the Pope was received by the Minister-General of the Friars Minor, in which the great achievements of the Custody and its contribution to the enhancement of the Church's influence in this part of the world were acknowledged. His Holiness also noted the growing needs of the Custody, announcing that he had confirmed the dispositions of Popes Leo XII and Benedict XV, according to which at least once a year (preferably on Good Friday) the need of the Holy Places are to be recommended to the charity of the faithful in the parish churches of all dioceses.

It may be recalled that, in the 14th and 15th centuries, the Franciscans of Palestine inhabited the building of the *Coenaculum*. In 1527, under the pretext that beneath the Chamber of the Last Supper was the tomb of King David, the friars were forced to surrender part of the monastery to the Moslems. In 1551, they were entirely evicted from Mt Zion and took up residence within the walls of the city. In 1560, they succeeded in purchasing the old Georgian monastery of St John the Evangelist, which they gradually rebuilt and transformed. Since then it has been known as the monastery of St Saviour and has served as the headquarters of the Custody of the Holy Land.

#### LATIN PATRIARCH TO SERVE ON PONTIFICAL CENTRAL COMMISSION

On 11 December, *L'Osservatore Romano* disclosed that His Beatitude Mgr Alberto Gori, Latin Patriarch of Jerusalem, had been appointed by Pope John XXIII to serve as a member of the Pontifical Central Preparatory Commission of the Second Vatican Oecumenical Council.

The Rev. Dr G. Kaldany, Patriarchal Deputy Vicar-General, has recently returned from Rome, where he attended the inaugural and first sessions of the Commission of Oriental Churches for the preparation of the Second Vatican Council.

#### MASS FOR KING BAUDOUIN'S MARRIAGE

On 18 December, a solemn mass was celebrated at the Latin church of Haifa for the intention of the marriage of His Majesty King Baudouin of Belgium to Princess Fabiola de Mora y Aragon, which had taken place on 15 December in Brussels. The ceremony was conducted by His Exc. Mgr Piergiorgio Chiappero, Latin Patriarchal Vicar-General in Israel, in

the presence of His Exc. M. Jean Leroy, Ambassador of Belgium in Israel, and Mr Aaron Rosenfeld, Honorary Consul of Belgium in Haifa. Among those attending were the Greek Catholic Archbishop of Galilee, the consular corps, representatives of the clergy, municipal and Government officials.

Receptions in honour of the King's wedding were given by the Ambassador in Tel Aviv, the Consul-General in Jerusalem and the Honorary Consul in Haifa.

#### RUSSIAN PATRIARCHAL PARTY IN JERUSALEM

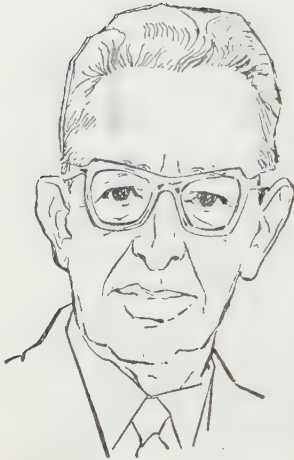
On 19 December, 10 members of Patriarch Alexi's party, then visiting the Old City, came through Mandelbaum Pass for a visit in Jewish Jerusalem. The delegation was led by Archbishop Pitirim, Metropolitan of Krutitz, and comprised also Bishop Nicodim, Head of the Department for External Relations, Prof. Nicolai Ouspienski, Director of the Leningrad Theological Academy, Mr Ivan Varlamov, Chief of Protocol of the Patriarchate, and several archimandrites and priests. The party was welcomed by senior officials of the Ministry of Religious Affairs.

A liturgy was celebrated at the *sobor*. It was followed by a luncheon on the premises of the Moscow Patriarchal Mission in Jerusalem, during which a message of greetings was read by Metropolitan Nicodim. He reported that in view of the outstanding services rendered by the Mission in this country, the Patriarch has conferred on its Head the privilege of henceforward performing the liturgy with the Royal Gate open (a prerogative of clergy with episcopal rank).

In the afternoon the visitors toured the city and its environs, and in the evening they attended a reception given in their honour by the Ministry of Religious Affairs.

## THE CODEX OF BEN ASHER

by IZHAK BEN-ZVI, President of Israel



The United Nations Resolution in favour of the establishment of a Jewish State in Palestine was followed by a wave of anti-Jewish riots in the neighbouring countries. In attacks by mobs on ancient places of worship, the Old Synagogue at Aleppo, traditionally identified with the biblical Aram-Zobah, suffered especially severe damage. Great, therefore, was the apprehension felt for the safety of the historic *keter torah* (Bible codex; lit. "Crown of the Law") which, collated and pointed in Palestine more than a thousand years ago by Aaron Ben Asher, had been preserved in this synagogue. After numerous investigations and en-

quiries, it transpired that, though desecrated and damaged, the major part of this venerable manuscript had been rescued and was hidden away. It is my privilege and pleasure to inform the world of biblical scholarship that this precious manuscript has been found and is now in safe keeping.

The codex has held the interest of students of the Bible for the past hundred years. Jewish and non-Jewish scholars have travelled great distances in order to see and use it, though for the most part without success. What then is its special importance? First of all, it was one of the

The Hebrew University has embarked on a project to publish a critical edition of the Hebrew Bible, with all the ancient versions, and with the ancient translations rendered into Hebrew. This immense project, which is being carried out by an editorial board headed by Dr Goshen-Gottstein, will doubtless take decades to complete. As the work progresses, researches in connection with it will be published. The initial publications are a journal in Hebrew, and *Textus* (English), the first international periodical devoted exclusively to the study of the Bible text. The article printed here is based on the writer's fuller essay in the opening issue of *Textus* (Magnes Press, Hebrew University, Jerusalem, 1960).



oldest complete texts of the Hebrew Bible extant. But even its antiquity is less important than its having been pointed, collated and provided with a *massorah* by one of the most outstanding Massoretes, Aaron Ben Asher, who made a detailed study of all contemporary manuscripts of the Old Testament and devoted his life to establishing the correct text.

Many such great codices are known to us. In former generations, the most important and most ancient of them were found mainly in the Oriental Jewish communities in Palestine, Syria and Egypt, but not many have survived to the present day. Written on parchment, they usually contained only the Old Testament without Targum and commentaries, though in a few the Targum appears after each verse of the Bible text. The text itself is framed by the Massorah; it is written on both sides of the parchment and bound in book form (and called *keter torah*), not in scrolls like a *sefer torah*. In the more ancient codices there are three columns to a page, while the later ones have only two. In both, the books of Job, Proverbs, Psalms and other poetical passages are written in two columns.

Unfortunately, we possess no exact description of the complete Aleppo MS under discussion, since the scholars who endeavoured to examine it were not permitted to photograph it. Now at last we can give a description of the manuscript from what remains of it. The codex of Aleppo contained all the books of the Old Testament. On each page there are the three traditional columns except, as mentioned, for the books of Job, Proverbs and Psalms and other poetical passages. Every column contains 28 lines, and each folio is 33 x 26.5 cm. As a result of the violence done to the *keter* during the rioting, about one quarter of it is missing, so that today it contains only 294 folios out of the presumed original number of about 380. The books of Obadiah, Jonah, Ecclesiastes, Lamentations, Esther, Daniel and Ezra are entirely lacking.

In the codex, the books of the OT were arranged in a different order from that laid down by the sages of the Talmud (*Bava Batra* 14b). What is still more significant is that its order is the same as that of the Leningrad MS B. 19, written in 1008 (almost at the same time as the Aleppo codex) and also pointed according to Ben Asher.

The Jews of Aleppo believed that this *keter torah* was written by Ezra the Scribe himself. This tradition is an expression of the special awe felt by the community for this book, which no ordinary man dared look upon. At the beginning and end of the book were recorded the date it was written and its subsequent fortunes. These sections have, unfortunately,

been lost, and all that has come down to us are copies, most of them inaccurate, made at various times. An exception is the copy of R. Meir Nehmad of Aleppo, printed in his booklet, *A Research Essay on the Valuable Keter Known as "The Keter of Damascus"* (1933).

The colophon, written at least one hundred years after the manuscript, makes it clear that this codex was copied out by the scribe Solomon Ben Buyā'ā, a member of a well-known family of copyists. Where and when he copied it out is uncertain. What is known is that in the town of Čufut-Kale ("Jew's Rock"), in the Crimea, there was a copy of the Pentateuch written by the same scribe. In another colophon of the same manuscript, there are data which provide us with information about R. Solomon ben Buyā'ā. The text was pointed and provided with a Massorah by another member of the same family, R. Ephraim ben Buyā'ā.

We can derive the following conclusions from the available information: a) The copyist of the Čufut-Kale manuscript used to copy out the Hebrew text, leaving the pointing, accents and Massorah to be added by a specialist in those matters. b) The vocaliser no doubt finished his work in 930 CE, a few years after the scribe had copied the text. c) It would appear that the Aleppo codex was copied before that of Čufut-Kale, since the vocalizer of the Aleppo codex was Ben Asher (who had perhaps died in the meantime) while in the Čufut-Kale Codex it was a relative of the scribe. From this we may draw the important inference that the Aleppo codex was probably written at the end of the 9th century, at any rate not later than the year 910.

These colophons can also provide a solution to an important question which has greatly exercised the minds of scholars, namely whether the Aleppo codex is of Karaite or Rabbanite origin. The colophons leave no room for further doubt that the family of Buyā'ā were all Rabbanites. As a general rule the Rabbanites, being the majority, did not go out of their way to proclaim their identity; therefore, any text of the OT which contains no specific indication of its being Karaite may be presumed to be Rabbanite. In the colophons under discussion, there is no reference to *ba'alei mikra* or other distinctively Karaite features, as would certainly be found in a Karaite manuscript since the Karaites never missed an opportunity to proclaim their sectarian allegiance.

As to where the manuscript was written, we apparently have to fall back on conjecture. Here two facts may provide us with a clue. In the colophons, frequent mention is made of Jerusalem and its restoration;

and shortly after it had been written, the codex was, as we shall see below, in Jerusalem. Hence we may assume that the family of Buyā'ā lived in Palestine, probably in Jerusalem itself or in Tiberias.

Scholarly opinion is also divided on the denomination of the author of the Massorah and the pointing of our codex—"Master (*mar*) Rab Aaron the son of Master Rab Asher". Suffice it here to say that I accept the conclusion of A. Dotan<sup>1</sup> that Ben Asher was not a Karaite. This conclusion is confirmed by what I have already said above and the further evidence below.

Since the original colophons of the copyist and vocalizer are not extant, we do not know for whom the *keter* was written. The first piece of information we have is that, many years after it had been written, it was purchased by "Prince" (*sar*) Israel Ben Simha, a Karaite from Basra, who presented it to the Karaite synagogue in Jerusalem, entrusting it to the keeping of the two great presidents (*nesi'im*) Josiah and Hezekiah. Since we know that Hezekiah was alive in 1064, it follows that the codex came into the hands of the Karaites only in the 11th century. We know that it was common for non-Karaite scribes to sell texts of the Bible to Karaites. Even the *mikdashyah* in the Karaite synagogue in Jerusalem was undoubtedly of Rabbanite origin. In general, the relations between Rabbanites and Karaites were, at that time, far less strained than in later generations.<sup>2</sup>

The *keter* did not remain in Jerusalem long. In 1071, after the sack of the Holy City by the Seljuks, it was carried off to Egypt as part of the booty.<sup>3</sup> It was ransomed by the Jewish community and placed in the (Rabbanite) Synagogue of the Jerusalemites in Cairo. Shortly afterwards, Maimonides saw the code in Egypt, and he says of it: "This book was referred to by all as an authority for the correct text, since it was collated by Ben Asher, who worked on it for many years and collated it many times. It has been my own authority in the correct Torah scroll which I have written" (*Code, Hilkhhot Sefer Torah*, viii).

<sup>1</sup> "Was Ben Asher really a Karaite?" (Hebrew), *Sinai* 41 (1957) pp. 280-312, 350-362.

<sup>2</sup> See I. Ben-Zvi, "The Jerusalem *mikdashya*", in the Hebrew Memorial Volume for R. Abraham Isaac Kook, Jerusalem 1937 pp. 556-8; id., Hebrew article in *Kiriat Sefer* 32 (1957) p. 366.

<sup>3</sup> Kahle maintains that the codex was carried off to Egypt by the Crusaders in 1099 and returned to Jerusalem in 1105. Cf. *Masoretten des Westens*, I. Stuttgart 1927, pp. 9-11.



When was the *keter* removed from Egypt to Aleppo? The most likely time would seem to be the end of the 14th century. We know that in 1375 R. David Hanagid (the great-great-grandson of Maimonides) went to Syria from Egypt via Palestine. He settled first in Damascus and then in Aleppo, where he apparently remained until his death (c. 1419). He took with him many manuscripts, including the commentary of Maimonides to the Mishna in the author's own hand,<sup>4</sup> and it is quite possible that among them was the codex of Ben Asher which his ancestor had used as his authority. Or else it may have been brought by one of two other scholars who moved to Aleppo in the same period. In any case, we know that the codex was in Aleppo before the expulsion of the Jews from Spain in 1492. Saadiah ben David of Aden, who visited Aleppo, no doubt in the course of his pilgrimage to Safad, before the year 1478-9, mentions it in his commentary to *Seder Ahabah* of Maimonides' *Code*, a manuscript of which is in the Bodleian Library: "The book which the Gaon of blessed memory used as his authority is still today in the town of Zobah, i.e. Aleppo, and is called 'the Crown'. It is written on parchment with three columns of writing to every page. At the end is written: 'I, Aharon ben Asher, collated it, etc.'"<sup>5</sup>

Less than a hundred years later, one of the most famous scholars of Safad, R. Joseph Ashkenazi "the Tannaite", declares that he, too, consulted the codex of Ben Asher in Aleppo on the subject of the open and closed paragraphs of the Law.

Some time before 1753, an English traveller, Alexander Russell, was allowed to see the codex. In the record of his travels (*The Natural History of Aleppo*, second edition, London, 1794), Russell devoted a whole chapter to the Jews and their customs. At the end (Vol. II, pp. 59, 399) he refers to the ancient manuscript which was kept in the Old Synagogue in Aleppo and which the Jews there believed to date from the time of the Second Temple:

"They have one synagogue, situated in what is called the Jews' Street, where a manuscript of the Old Testament is preserved, which, as they pretend, is of very high antiquity.

"(Note) The Jews assign two reasons for ascribing such high antiquity to the M.S. Bible preserved in the synagogue at Aleppo. The

<sup>4</sup> S. David Sassoon, *Introduction to Maimonides' Commentary to the Mishnah*, photostat edn., Copenhagen 1956, pp. 29-30.

<sup>5</sup> Quoted by S. Assaf, *Kiriath Sefer*, 22 (1946) p. 241.

one, the concurrent tradition of their Rabbis, and their submission to its authority in the various readings of disputed passages: they produce instances of deputations sent from Europe on purpose to consult it. The other that at the end of the M.S. there is a prayer for the preservation of the Temple: whence they conclude it must have been written before the expedition of Titus; because after that period, their prayers were offered up for the restauration, not preservation of the Temple of Jerusalem. A specimen of this M.S. was transmitted to Dr Kennicot, who did not find reason to ascribe such high antiquity to it as the Jews do."

The *keter* was kept in one of the seven "shrines" of the Old Synagogue. There is extant a description of this repository written in the year 1847-8 by one of the scholars of Aleppo, R. Abraham the son of R. Isaiah Dayan. He writes as follows: "In the shrine on the south-eastern side there is a niche containing four Crowns of the Law, some being texts of the whole Bible, some only of the Pentateuch, and on one of them it is written that it was found among the booty taken from Jerusalem (may it be rebuilt and restored!). There is no date on them, but they appear to be ancient. He who takes an oath by the Law swears there upon the codices."

Subsequently, the codex was removed from this shrine. Rabbi Isaac Sh'heybar, one of the scholars of Aleppo (now living in Buenos Aires), has given me the following information about it by letter: "It stood in a wooden case in a corner of the oil store of the Great synagogue, and no Jew had the presumption to go near it. Thus its great sanctity in the eyes of the masses preserved it intact all the time. Eventually, however, there was a fire in the oil store and it was saved from destruction only by a miracle. In addition some suspicious-looking people in the guise of tourists and scholars came from various countries to look at the book, and the members of the community feared that they would steal or photograph it. For these reasons they decided in recent years to make a special iron box for it, and they put it in this box with the other manuscripts of the Bible that were kept in the synagogue. There were two keys to this box. Both of them were not given even to the most trusted superintendant, but one key was given to each of two wealthy and important members of the community, so that the box could only be opened in the presence of both of them together and under the supervision of the council of the congregation. The box was placed on a large stone slab in the cave of Elijah the Prophet in the Great Syna-

gogue and all the congregation regard the place where it stands with awe and reverence.”<sup>6</sup>

The special sanctity attaching to the *keter* goes back no further than to the time when it was placed in the Cave of Elijah. Shortly afterwards, the Jewish masses had forgotten the source of the cave’s sanctity and attributed it to the codex.

We know from the report of R. Abraham Dayan that a hundred years ago the Jews of Aleppo used still to prostrate themselves in worship and light candles not to the codex, which was then in another place, but the Prophet Elijah. R. Solomon Laniado did not regard the codex as particularly holy, nor did he attribute it to Ezra the Scribe; he simply writes that his contemporaries used to swear upon it.

Our manuscript was transferred to the Cave of Elijah after 1850 and before 1899, since in the latter year the collector Elhanan Nathan Adler from London, on a visit to Aleppo, already found it in the cave.

The last person to see the *keter torah* of Ben Asher in its entirety and to note down particulars about its contents was the late Prof. M.D. Cassuto. Following the decision of the Hebrew University of Jerusalem to publish a scientific edition of the Hebrew Bible, Prof. Cassuto travelled to Aleppo for the specific purpose of examining the codex of Ben Asher. Unfortunately, the Aleppo congregation did not permit him to spend more than a few days there. He thought of basing his Hebrew text on this manuscript, and later, when he heard of the fire in the Aleppo Great Synagogue, he lamented the destruction (as he thought) of the codex in a special article. It is our hope that what was denied this scholar will be granted to his pupils and disciples who will have the advantage of being able to refer to this ancient manuscript in their effort to restore the exact Hebrew text of the Bible.

<sup>6</sup> The tradition recorded in this report seems to be inaccurate in certain particulars. For example, the codices were certainly kept not in the oil store, but in the south-eastern “shrine”.



## CAESAREA MARITIMA

by A. NEGEV, M.A.

Archaeological research in Israel has recently experienced a certain change in emphasis. Whereas interest in the country's antiquities had formerly been almost exclusively focused on the biblical period, there has lately emerged a concern with the later history of the country as well. This broadened interest is attested by the excavations and restorations in the Nabataean-Roman-Byzantine cities of 'Avdat and Shivta (in the central Negev), and is further emphasized by the recent archaeological activity at *Caesarea Maritima*, sponsored jointly by the Committee for Landscaping and Preservation of Antiquities and the Caesarea Development Corporation. These activities have led to the clearance and renovation of the Crusaders' *enceinte* and of other objects of interest in the once-famous capital of the Roman province of Palestine.

### *Historical Survey*

Towards the close of the Persian period (4th century BCE), small "tyrannies" were established along the Syrio-Palestine coast, among which were the Sidonian colonies on the coastal strip of the Sharon. Midway between Dora and Joppa, Strato ('*Abdashtart*, a 4th century Sidonian king) founded the roadstead which bears his name: *Stratonos Pyrgos* or *Turris Stratonis* (Strato's Tower). At the end of the 2nd century BCE it was held by Zoilos, the tyrant of Dora. Strato's Tower changed masters many times, and it apparently fell into disuse just before Palestine came under the yoke of Rome.

In 22 BCE, Herod began to build a new city on the site. Consecrated twelve years later, it was called *Caesarea* in honour of the Emperor, and the title *Maritima* ("on the sea") was added to set it apart from other Caesareas. We have a complete description of the new foundation in the works of Josephus Flavius, whose especial attention was drawn to the port,

*Limen Sebastos* (Port of Augustus). He tells us that it served the sea traffic between Syria and Egypt as a much-needed haven, adding that it was "larger than the Piraeus". Huge stone blocks, some as much as 15 metres long, were transported to the spot and sunk into the sea to permit the construction of a mole that extended for some 60 metres. King Herod had six colossal statues erected at the mouth of the harbour. Not far from it stood a temple dedicated to Caesar Augustus and to *Dea Roma*. Josephus, who undoubtedly visited the city frequently, reports that the temple was remarkable for its beauty and grand proportions, and that the statue of the Emperor was not inferior to its model, the Olympian Zeus. The city also boasted other public buildings, including an amphitheatre, a theatre and a hippodrome, all worthy of its name.

In 4 BCE, after Herod's death, Caesarea passed into the hands of his son Archelaus, who held it for only ten years. Thereafter—except for the short period of Herod Agrippa's reign (41-44 CE)—it served as the seat of the Roman procurators. Here began the hostilities between Jews and Gentiles which led up to the First Revolt in 66 CE. Here was also the scene of Titus' celebration of his victory over the Jews (70 CE) in the course of which 2,500 Jewish prisoners perished in the amphitheatre.

In the later Roman period, Caesarea expanded: a Hadrianeum was erected and an aqueduct some 10 kilometres in length was built. The emperors continually added to its privileges, so that under Alexander Severus its full name was *Colonia Prima Flavia Augusta, Felix Concordia, Metropolis Provinciae Syriae*. In this period, the Jewish and Samaritan communities prospered; synagogues and rabbinical academies were constructed, of which some remains have been uncovered.

Very important was the part played by Caesarea in the early history of Christianity. Here Peter baptized the centurion Cornelius; Paul was imprisoned here and from this port he departed for Rome. At the end of the 2nd century, Caesarea had a bishop of its own, and a synod was held there. In the middle of the 3rd century, Origen taught there; and in the 4th, the bishop was Eusebius, author of the first Church history and of the *Onomasticon*. Procopius, the historian of Emperor Justinian, was born and raised in Caesarea.

In 639, the Arab invaders put an end to Roman rule in Palestine. The conquest did not, however, interfere with the growth of Caesarea, a fact vouched for even by the mass of Arab pottery strewn in heaps throughout the site. Arab travellers and geographers emphasize its importance for international maritime trade. The city itself, with its water system still

functioning, is described by them as a heaven on earth. But its zenith had already passed and a gradual decline set in.

Soldiers of the First Crusade passed by Caesarea in 1099, but it was not until 1101 that Arab rule (which had lasted 462 years) came to a close, through the combined action of the Genoese fleet and the land forces of King Baldwin I. Albert of Aachen reports that the soldiers received permission to pillage the city, and a wholesale massacre took place in the Great Mosque which, according to Albert, had once been the synagogue of Herod Agrippa. In 1187, following their smashing victory at Qarn Hattin, the Arabs of Saladin captured the port of Caesarea. In February 1228, it was again in the hands of the Crusaders, and King John of Brienne attempted to fortify it. By the end of the year, however, the new fortifications were demolished by el-Malik el-Muazzam. Ten years later the city was again in Christian hands, this time Germans of the Sixth Crusade. Oddly enough, it was not until 1251, when the Crusaders' exploits in the Holy Land were approaching their end, that Louis IX of France gave Caesarea its system of "impregnable" fortifications, which included the city-wall, a moat and three gates.

The population was at its lowest ebb during this period and the Crusaders' city occupied not more than one-sixth of the area of the Roman and Byzantine cities within the walls. The wind formed sand dunes, and a large swamp, which was created after the water system had been abandoned, encroached on the once-flourishing city. In 1265 Sultan Baybars seized Caesarea. The thresholds of the main gate were symbolically uprooted and the city proper was razed. A generation later, Sultan Malik al-Ashraf all but completed the work of destruction. From that time, the site was only sporadically inhabited until the 19th century, when the Turks settled a colony of Moslems from Bosnia on it.

### *Archaeological Survey*

From antiquity, Caesarea has been an easy prey for stone-robbers. The dismantling of the city had already begun in the late Roman, or early Byzantine, period. Statues which once adorned Roman temples were re-used in Byzantine courts and streets; marble facings were torn down and used once again as floor pavements in early Arab houses; lintels, friezes, and columns and huge blocks of precious marble were used to reinforce the Crusaders' fortifications; massive pillars of porphyry, originally transported at great cost from Egypt, were sawed into large slabs by Arabs in the 19th century for use as millstones. Modern Acre, Jaffa and other Arab



cities and villages have found in Caesarea a virtually inexhaustible source of building materials. This situation, combined with the fact that large portions of the ancient city's territory are now under cultivation, makes the task of the archaeologists extremely difficult, and until two years ago their discoveries were mainly due to chance: a tractor scratched a statue and led to the discovery of a Byzantine street; a plough turned up some pieces of mosaic pavement, bringing to light a 7th century church, and so on. Systematic archaeological investigations of Caesarea were begun in 1959, with the work of an Italian expedition that excavated the Roman theatre, the Byzantine city-wall and other areas, and were carried forward in 1960 by the American "Sea Diver" team that engaged in underwater research in Herod's port.

In March 1960, the large-scale clearing of the Crusaders' town was begun by the present writer, assisted by Mr G. Foerster and Mr A. Vegman. Since then, the major concern has been to clear the Crusaders' fortifications. Some trial digs proved the absence of archaeological remains in the moat, and heavy equipment was used to remove from it some 30,000 cubic metres of earth. A task which would have required years of manual labour was thus completed in five months, and thanks to the care exercised by the machine operators, no damage was done to the fortifications.

The wall which encircles the Crusaders' city is 550 metres long (north-south) and 230 metres broad (east-west), the area enclosed being some 35 acres. A moat, some 10 metres across (Pl. I/1), runs along three sides of the wall; the west side faces on the sea. The counterscarp was preserved to a height of 4 to 7 metres. Of the city-wall, there remained only the lower part, protected by a sloping talus; the talus itself was remarkably preserved to a height of 10 to 15 metres. There are three buttresses on the north wall, nine on the east and four on the south. Each wall has a gate, the main gate being on the east. At some distance from each, there is a postern gate, which leads from the city to the moat; all of these are preserved intact.

It will suffice to describe here the eastern gate (Pl. III/3). It was led up to by a bridge that rested on four pointed arches whose platform was probably made of large beams. A very high tower rose above the city-wall opposite the bridge for the protection of the gate, an obvious weakness in the city's defence system (Pl. I/2). The French Crusaders were the first to abandon the construction of gates of the direct-entry type. Thus the east (as well as the north) gate was built in the lee of the tower so that it could be effectively covered: a soldier coming from the bridge had to make



1. The moat which runs along three walls of the Crusaders' city in Caesarea.



A view from within the city. On the left, the protecting tower. To its right, the eastern gate. In the centre, the inner eastern gate which opens on the marble-surfaced street (centre foreground).





1. Three apses of a 15th century cathedral.



2. One of two vaults unearthed beneath the cathedral. The vaults, which are from the time of Herod, were filled with various objects dating back from the 11th century CE to the 1st century CE.





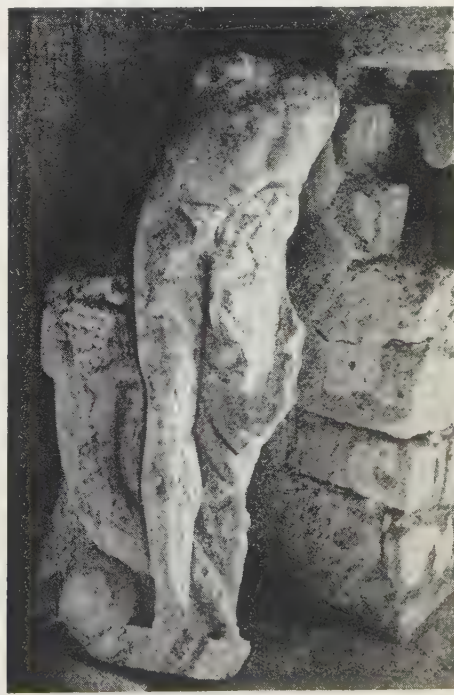
A marble statue of Christ carrying the lamb, 4th century.



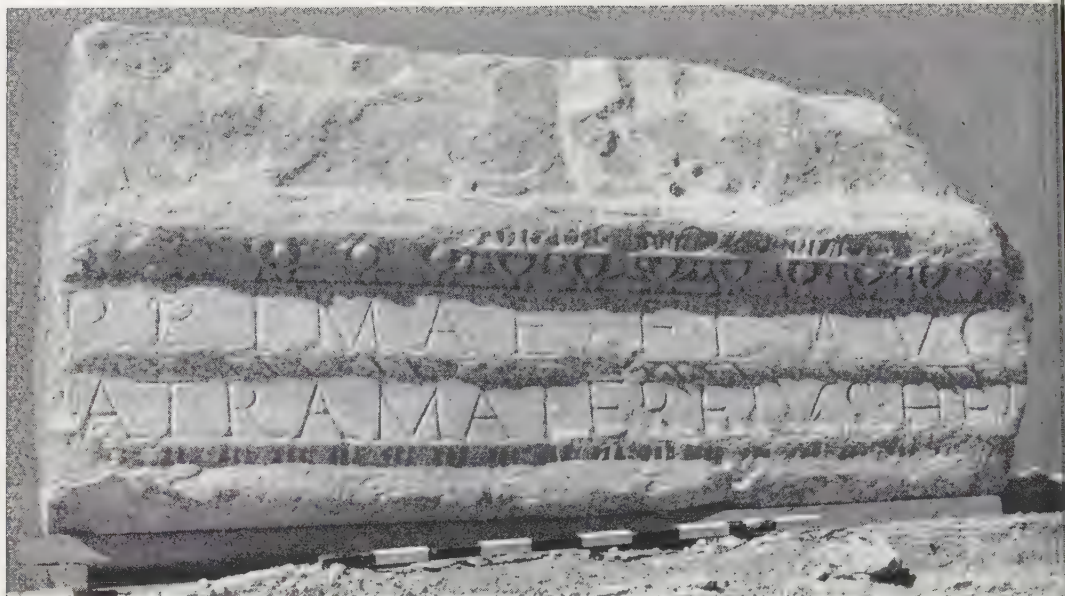
2. A Greek mosaic inscription preserved from a Byzantine monastic building, quoting in Greek from *Romans* 13:3.



The eastern gate, typical of the three gates of the Crusaders' city.



4. Torso of a deity with a cornucopia, 2nd or 3rd century CE.



1. A fragment of a Latin dedicatory inscription bearing the titles bestowed on Caesarea by Vespasian:  
[COLONIAE] PRIMAE FL(AVIAE) AUG(USTAE)  
[CLEO]PATRA MATER EIUS HEL...



2. The podium of a Herodian temple dedicated to Caesar Augustus and to *Dea Roma*.

(All photographs for this article by A. Volk, Jerusalem)



a left turn, thus exposing his unshielded weapon-arm to the defenders. Still visible in the city's gates are grooves for the portcullises and sockets for iron door-hinges.

The outer gate leads into a large oblong hall, which the excavators found in an excellent state of preservation. The springers and their elaborate capitals were discovered *in situ* and the voussoirs and keystones were found in the debris, so that the arches can be reconstructed. In the western wall is a portal which leads to a street paved with fine white marble (Pl. I/2). The marble was doubtless taken from a nearby Roman temple, which contributed many of its magnificent architectural elements to the construction of the nearby Crusaders' houses and store-rooms.

A 13th century cathedral was unearthed in the city proper (Pl. II/1). Unfortunately, little remains of it except the three apses, which are of exceptionally good masonry. In the nave and the aisles, remains of many 19th century Moslem constructions were found. A small apse was found in front of the central apse. Its discovery, combined with the absence of any side-walls, suggests that the cathedral may never have been completed and that the builders had to content themselves with a small church instead. There are repeated references in ancient authorities to the dedication of a church in Caesarea, and until now it has been assumed that the allusion was to this church that we have cleared. It is my opinion that they may refer to another church, which stood in the northwest quarter of the city. Below the cathedral, two large vaults were found (Pl. II/2), full of pottery, glass and other objects dating back from the 10th and 11th centuries to the 1st century CE. The massive rooms themselves are doubtless from the Herodian period.

Some distance to the north of the vaults is a very large building now being excavated, whose site was probably identified correctly many years ago as that of the Temple of Augustus and of Rome, built by Herod. Regrettably, nothing remains of the temple. The structure now under excavation, merely the podium of the huge temple (Pl. IV/2), is a most interesting construction in its own right. Its western side is preserved to a height of 6 metres. Its general outline is that of a basilica, and its large cells were intentionally filled with crushed sandstone (*kurkar*)—brought from a considerable distance—in the midst of which Hellenistic and early Roman potsherds were discovered. The full extent of the original building and its floor plan are not yet known.

From this same period comes a large fragment of a dedicatory inscription which bears the titles bestowed upon the city by Emperor Vespasian. The



fragment, in Latin (Pl. IV/1), indicates that it was dedicated by the mother of an important Roman official:

[COLONIAE] PRIMAE FL(AVIAE) AUG(USTAE)  
[CLEO]PATRA MATER EIUS HEL...

Surprisingly, very few Byzantine remains have thus far been identified in the excavated area of the Crusaders' city. A tractor levelling an area to the south brought to light a marble statue of Christ carrying the lamb (Pl. III/1). Soon after, remains were discovered nearby of a construction which proved to be a Byzantine monastic building with mosaic pavements. It was badly damaged in the early Arab period when three bins were sunk into the floor. A large Greek inscription was virtually destroyed—only a few letters remaining. Luckily, two further inscriptions in adjoining rooms escaped this fate. One of these is a motto, in Greek, taken from *Romans* 13:3, "Would you have no fear of him who is in authority? Then do what is good..." (Pl. III/2). Would these be the remains of the famous library of Origen, later used by Eusebius?

Our work is still in its early stages. It is hoped that in the course of our excavations at Caesarea many details of the city's past, now unknown, will come to light.



## THE CHURCH OF THE NAZARENE IN ISRAEL

*by* REV. ALEXANDER WACHTEL, TH.M.

On 30 June 1960, the Church of the Nazarene signed a contract with the Israel company "Solel Boneh" for the construction of a new religious centre in Nazareth. The building now under construction will house a chapel, offices and living quarters. It will also afford facilities for Sunday and Vacation Schools, and thus become the Nazarenes' centre of irradiation for the northern part of the country.

The Church of the Nazarene began its work in the Holy Land in 1918. Its endeavours were carried on mainly among Armenian Protestants, and in the course of time a small but active Nazarene community flourished in the Holy City. By 1948 this community numbered some 150 members and more than 250 attended its Sunday School. When hostilities erupted in that year, the large majority moved to the Old City, where they subsequently established two churches, one Armenian and one Arab. As a result of this movement, the activities of the Church in Israel were greatly reduced, but not discontinued, the chapel in Jerusalem having remained open during the entire period. In 1955, the Church opened a new field of work in Nazareth, again chiefly among Armenians, but also among interested Arab families. Today, more than sixty attend the Nazarene Church services and Sunday Schools there.

The local Church is an arm of the international denomination of the Church of the Nazarene, which has its headquarters in Kansas City, Missouri, USA. Since its official beginning in 1908, the Church of the Nazarene has grown very rapidly. Today it has some 375,000 church members and more than 800,000 Sunday School members in 4,700 churches located throughout the US and in Canada, the British Isles, Australia, South Africa and elsewhere. Its educational institutions include: six liberal arts colleges in the US, each with its attendant theological department; two Bible colleges, in Canada and Scotland; and a graduate theological seminary with more than 300 students, committed to the doctrines, vision

and programme of the Church. Its publishing house, which issues thousands of books and pamphlets as well as forty-two periodicals (the official publication being the *Herald of Holiness*), is recognized as one of the outstanding in America today. Its nation-wide radio programme, "Showers of Blessing", is heard over hundreds of stations in North America and is now also broadcast in Spanish to South America. In 1958, the Church of the Nazarene celebrated its fiftieth anniversary of service.

The Church of the Nazarene is the largest of the Holiness churches and is distinctively Wesleyan in theology. It lays particular emphasis upon the doctrine of entire sanctification as a second work of grace, subsequent to regeneration, wrought in the hearts of believers by faith in Christ. In common with most Protestant churches, the Nazarenes follow the ordinances of baptism and the Lord's Supper. Neither ritualistic nor iconoclastic, they practise a free form of worship and attribute particular value to a heartfelt religion through the experience of God's grace.

The Church of the Nazarene believes that true peace can be achieved only when men are regenerated and their hearts are cleansed. This teaching, they maintain, is clearly indicated in the New Testament and has been realized in the hearts of thousands of people. Its aim in Nazareth, as elsewhere, is to preach this doctrine, so that men may be brought to truly love both God and men with all their hearts. Out of such a nucleus of changed people in Nazareth, it is hoped that there will arise a strong force that may contribute to a genuine reconciliation between Arab and Jew. This is the belief and the challenge for the Church of the Nazarene in this country.



## IN QUEST OF A TOMB

by DR CH. WARDI

Georgia, once a country in frequent intercourse with the Holy Land, is now a distant region, almost a land of myth, and visitors coming from that part of the world make one think involuntarily of the Wise Men from the East. Especially when they arrive here in groups of three, bearing gifts... though these may not be gold, frankincense and myrrh, but poems, books and a microfilm of the ancient Lylash Hebrew Bible.

The latest arrivals from Georgia were significantly neither monks nor princes (as often in the past), but laymen and writers. Irakli Abashidze is a gifted and well-known poet, whose lyrics are sung and recited throughout his country; Professors Akaki Shanidze and Giorgi Tseret'eli, members of the Georgian Academy of Sciences, are scholars of international renown. Though perfectly secular and men of the world, they nevertheless had about them an air of pilgrims. They surely bore no resemblance to leisurely tourists: they were men with a mission. From the very moment of their arrival, they declared their purpose: to examine certain ancient Georgian inscriptions and to collect every possible evidence regarding Shota Rustveli, their great mediaeval poet. They even seemed to have come in quest of his tomb... the never-ceasing quest for an empty Tomb.

In the course of archaeological excavations carried out between 1951 and 1954 on behalf of the *Studium Biblicum Franciscanum* in the neighbourhood of Bethlehem, the remains of several ancient monasteries were unearthed, including a Georgian monastery, "most original in its plan and noble in the disposition of its rooms." Here, four mosaic inscriptions were found, which were subsequently studied, interpreted and dated by the late Georgian scholar, M. Tarkhnishvili. On the grounds of the probable age of the inscriptions as well as of other direct and indirect evidence, Father Virgilio Corbo, OFM, Director of the excavations, expressed the opinion that the building was probably of the second half of the 6th

century and might be identical with the "Monastery of the Lazes" mentioned in Procopius' *De edificijs*, L.V., C. IX.<sup>1</sup>

The results of Father Corbo's work were then made the object of further study in Georgia, and Professor Tseret'eli, who is an expert not only in ancient Georgian but also in Aramaic and Iranic languages, reached the following startling conclusions: that if one of the inscriptions was of the 6th, at least two others were of the 5th century, thus representing the most ancient extant examples of Georgian writing (in fact a hundred years older than those of Bolnisi, hitherto reputed to be the oldest known); that the names *Maruan*, *Burzen* and *Bakur*, occurring in these inscriptions, were those of Peter the Iberian, and of his father Mihr-Burzen and grandfather Bakur the Great, both kings of (Georgian) Iberia; that the monastery was built by Peter himself in the thirties of the 5th century (433 ?); and, most important, that the hypothesis concerning the "invention" of Georgian writing by 429 CE was therefore to be definitely abandoned.<sup>2</sup>

Prof. Tseret'eli had never seen the original inscriptions, which at present are kept in the Franciscan monastery of the Flagellation, and he came to this country in the hope of beholding them with his own eyes. In this hope, however, he and his companions were grievously disappointed. The Jordan authorities would not permit Soviet citizens to enter the Old City.

No wonder then that our visitors dedicated all their time to the study of the monastery of the Cross, which is reputed to be the scene of a visit by Shota Rustveli, and even the place of his death and burial (see *Christian News from Israel*, vol. XI, No. 1). They examined the building and the cells, photographed the old frescoes that are still visible, tried to reach even those covered with modern paint. By means of a special chemical, they removed the paint from one of the pillars and there uncovered, between the two towering figures of Maximus the Confessor and John of Damascus, the much smaller image of a kneeling Georgian dignitary surmounted by the following inscription: "To Shota who had

<sup>1</sup> A detailed discussion of the problem, including a study of the inscriptions by M. Tarkhnishvili, is to be found in Father Corbo's volume "Gli Scavi di Khirbet Siyar el-Ghanam (Campo dei Pastori) e i Monasteri dei Dintorni", *Pubblicazioni dello Studium Biblicum Franciscanum* No. 11. *Gerusalemme* 1955.

<sup>2</sup> Tseret'eli, "The most ancient Georgian inscriptions from Palestine." Published by the Oriental Institute of the Academy of Sciences, Georgian SSR, Tbilisi, 1960. (In Georgian, with abstracts in Russian and English).



*Portrait of Shota Rustveli. (Photograph by A. Bernheim, Jerusalem)*

painted this may God forgive amen Rustveli". As a matter of fact, this was no new discovery. The painting had been seen and described by Alexander Tsagareli in 1883<sup>3</sup> and by others before him. Since the entire church had been redecorated in 1643, by Nicephoros, son of Prince Oman Tsholakashvili, Tsagareli thought the painting was of the 17th century, though admitting the possibility of its being of an earlier date; and on the ground of the laical attire in which the poet is represented, he expressed reserve (perhaps too readily) towards the tradition that wanted

<sup>3</sup> Александръ Цагарели, Памятники Грузинской Старины въ Святой Земль и на Синайъ. С.-Петербургъ, 1888. Стр. 94-95.



Shota to have become a monk in Jerusalem. Our visitors' attention was chiefly drawn to the puzzling inscription. Why was the name "Rustveli" written at the end of the phrase, and not immediately after the personal name "Shota"? Prof. Tseret'eli's suggestion was that the word "Rustveli" did not form part of the phrase but was simply the name of the person portrayed in the painting. The inscription itself would then read as follows: "To Shota, who had this (temple) painted, may God forgive (his sins). Amen". This construction still leaves open a number of questions. Would the inscription then be of the early 13th century? Shota is reputed, in fact, to have decorated the church on behalf of his Queen Thamar (1184-1212). And what about the painting itself? Was it made in 1643, or at the beginning of the 13th century; or was it perhaps a modern restoration of a mediaeval original? It may not be easy to find answers to these questions. Historians of Georgian art might possibly be able to make a contribution. Many Georgian works of art of the 12th and 13th centuries have come down to us, and it might perhaps be of interest to compare the style and technique of our painting, say, with those executed by that time on behalf of Sherghil Dadiani in the church of the monastery of Khobi. There are naturally no extant portraits of Shota from his own time, the oldest known being, according to D. Gordieyev, from 1646. («Феникс», № 1, Тифлис, 1919, стр. 1-4).

Readers of this journal may ask: why this concern with Shota Rustveli, who, after all, has frequently been frowned upon by the Georgian Church, and whose work was even publicly burned in the 18th century by so enlightened a Catholicos as Antoni I (whose uncle, King Vakhtang VI, had been the publisher of the *editio-princeps* of Shota's poem)?

The reply is that Shota is considered the greatest poetical genius of the Georgian nation. His romantic epic, "Panther Skin" (a story of a *midjnur*—a man possessed by love and out of his mind from it—who roams over the world in quest of the lady of his heart: a precursor of Ariosto's *Orlando furioso*), has probably contributed more than any other literary work to the moulding of the Georgians' soul and the forming of their mind. Men and women alike, to the present day, study and know it by heart; aphorisms derived from it are on everyone's lips as popular proverbs. Georgian brides often receive a finely decorated manuscript copy of Shota's poem as a gift for life.

Despite this great popularity, no documents are extant on Shota's life

and story, and all we know of him is derived from the scanty information included in the poem itself. Legend and tradition naturally know a great deal more, namely that he was a *midjnur* himself. In fact, he is said to have served as a courtier at the brilliant court of Queen Tamar, to have fallen desperately in love with her, and, having met with no response, to have withdrawn from the world of his dreams and suffering to the monastery of the Cross in Jerusalem. Was he buried in Jerusalem? There is no evidence to substantiate this tradition. But legend needs no evidence, for it recounts what has happened the way it *ought* to have happened; and the story is too beautiful for the Georgians, at least, to give up their quest of the Tomb.

Our visitors were so kind as to present the writer of this article with a copy of "Panther Skin" in Nutsubidze's Russian translation. He wishes here to express his appreciation for this gracious attention and to record the profound delight which he derived from reading the book. It is indeed a work of great and noble beauty and of astonishing maturity of taste and thought. To find literary elements of the Italian Renaissance in a work written a hundred years before Dante's "Comedy" is surely a great surprise. But the most startling surprise awaits one in the *introduction* to this beautiful translation. In speaking of Shota's intellectual ancestry, Prof. Nutsubidze mentions, besides Joane Petritzi and Joane Meskh (Moschos), the "wise Divnos", i.e. Dionysius Areopagita. This is only natural, for most of the *Corpus areopagiticum* was translated into Georgian by the end of the 11th century (by Ephrem Mtsiré, who died in 1103). But Nutsubidze claims that the author of the *Corpus* was a Georgian himself—none other than Peter the Iberian, our "Israel" bishop of Maiuma, founder of the Georgian monasteries in the Holy Land . . . Surely there is nothing intrinsically contradictory in such an assumption. The *Corpus* is most probably the work of a 5th century writer, and the latter might very well have been a Georgian rather than a Syrian (Severus of Antioch), as claimed by others. Georgian ecclesiastics knew Greek at that time (Prince Maruan-Peter was brought up in Constantinople) and some of them proved to be quite subtle thinkers. One has only to recall Jerome's Origenist friend, Evagrius Ponticus. But one would like to know whether there are *positive* proofs to substantiate that identification. Unfortunately, no proofs or references are adduced in the introduction in question; and no suggestion of such a paternity seems to exist in Zakharia's "Life of St Petre Murvanos, *alias* Peter the Iberian".

## REVIEWS OF BOOKS

STUDII BIBLICI FRANCISCANI  
LIBER ANNUUS IX (1958-1959).  
Jerusalem, Apud Aedem Flagellationis,  
1959. 361 pp.

The present *Liber* contains the following articles: "Le 70 settimane di Daniele come castigo", by Father E. Testa; "Spiritus Domini ferebatur super aquas", by Father M. Miguens; "Die Gemeinschaftsform der Religiösen Gruppen des Spätjudentums und der Urkirche", by Father Ph. Seidensticker; "De Mariologicis Lyranii postillis in Prophetas Medii Aevi exegeseos lumine perpensis", by Father P. M. Adinolfi; "Alcune questioni di Topografia in 1 Sam. 13-14, 1-15", by Father G. Lombardi; "A Hoard of Syrian Tetradrachms and Eastern Antoniniani from Capharnaum", by Father A. Spijkerman; "Nouvelles Inscriptions sémitiques et grecques du pays de Moab", by Father J.T. Millik.

We shall dwell here upon the contribution of Father Seidensticker, which seems to us one of the best and most scholarly treatments of the social and spiritual history of the Jews in the period of the Second Temple.

The author takes as his point of departure the now current description of the Dead Sea sect as a "monastic group". He is surely correct in resisting the use of this designation. For if early Christian monachism resembled the Jewish religious groups of the

period, such as the Pharisees and Essenes, in the adoption of a severe mode of life, the difference between them was of a radical nature. The Jewish groups either viewed their frame-work of obligations as the desired path for all Israel (as the Pharisees), or saw themselves as the *verus Israel* (as the Essenes); Christian monachism never sought to embrace the whole of the Christian community, but "he who is able to receive it, let him receive it" (*Matthew* 19:12).

Seidensticker correctly shows that each of the Jewish religious groups throughout the period of the Second Temple embodied in its specific ideology and social structure the Jewish idea of the City of God. Each purported to represent Israel, God's people. Josephus' phrase about the Essenes, that they "cultivate peculiar sanctity", in fact describes all the groups that crystallized after the return from Babylon. The overriding principle in all of them was the idea of the holiness of the Chosen People and not any separatist group tendencies within the Jewish people. As the author points out, each of these groups tried to realize the biblical mission of Israel as "a kingdom of priests and a holy nation" (*Exodus* 19:6). A confirmation of this thesis can be found *inter alia* in the tanna-



itic Midrash *Mekhilta*, where the words "a holy nation" are expounded: "holy and sanctified, separated from the gentiles and their abominations"; the Hebrew word for "separated" is *perushim*, "Pharisees".

It is a common and serious error to explain the origins of Jewish religious movements in this period as resulting from opposition to the hierocracy of the Temple in Jerusalem. Seidensticker avoids this error and, on the contrary, emphasizes the sacerdotal character of the groups. The practice of ritual purifications outside the Temple district by all members of the community, which was the most important formative element in the social structure of the group, was not intended as opposition to the Temple; and the large number of priests who belonged to the various religious movements supports Seidensticker's thesis that a natural tie could exist between the ideologies of these groups and the Aaronic priesthood. He shows that the predilection for Aaronic priests in the Essene movement proves that the Essenes not only had no objection to sacrifice *per se*, but even aspired to take possession of the Temple and install in it a priest of their own group: "there never was a priesthood that severed itself from all sacrificial practice" (p. 165, n. 131). But this leaves unexplained both the Essene opposition to the Temple as it was and the struggle between the Pharisees and the Sadducees (whose leaders were probably drawn from the priestly aristocracy). It therefore seems likely that some natural an-

tagonism existed between lay groups practising holiness and the professional institution of holiness, i.e. the Jerusalem priesthood.

A most important contribution is the author's profound insight into the dialectic trends visible in the formation and development of the religious groups in the period of the Second Temple (v.pp. 105-7). The idea of the Jewish people as a holy community led not only to its withdrawal from the gentiles and their impurities, but also to the withdrawal of individual groups from the rest of the Jewish people, who did not accept the special claims of the groups. These other Jews, in the eyes of the *élite*, were ritually unclean and lacking in piety. The Pharisees designated these outside Jews as *am haaretz* (common people), incapable of being truly pious; the Qûmran covenanters called them "Sons of Darkness". Thus the very idea of a holy people engendered and sustained the sectarian spirit within Judaism in the Maccabean and Roman periods. Seidensticker does not mention the social elements which contributed to this development; but obviously the religious groups also represented antagonistic social forces in Jewish society. Thus the Essene notion of poverty is not merely an eschatological ideal (pp. 170-2), but also a practical social aspiration, with roots apparently in the dreams of paupers. It is commonly thought that a gap separates the study of the spiritual structure of an ideology and the detection of the social meaning of this structure. But in real-

ity, the first scientific method does not exclude the second; the social and spiritual aspects of an idea are but two sides of a single problem—the place of man in the world.

It is highly probable that the differences in ideology between the Pharisees and the Essenes lay in the social roots of their respective spiritual concepts. The former, while distinguished from the common people, became their leaders and teachers. The revolutionary ideology of the latter sundered them from the rest of Israel; dualistic tendencies became dominant in their thought, and as Sons of Light they accepted as a religious commandment enmity towards the Sons of Darkness. In Seidensticker's words, Pharisaism strove to remain an *ecclesiola in ecclesia*, and Essenism, an *ecclesiola extra ecclesiam*. From this point of view, the Essene idea of a City of God that is by no means identical with Israel according to the flesh would appear to adumbrate the Christian idea of the Church of God.

It is probably no mere coincidence that both the Essenes and the Christians claimed to be the *verus Israel*, elected by God through a new covenant of grace. The Jewish literature of the last pre-Christian centuries, especially the Dead Sea Scrolls, appears strongly to support the thesis that historically the theological concepts of the Jewish groups of this period had an influence on the Christian idea of Church, at least in phraseology. How else can we explain the description of the Christian Church in *I Peter* (2: 5-6) in the same terms as that of the

Essene Community of God (*Manual of Discipline* VIII, 4-10)? We have brought from *Mekhilta* support for Seidensticker's contention that the Pharisees applied to themselves the biblical designation, "a kingdom of priests and a holy nation". Can it be a chance duplication that the Christians are described in *I Peter* 2:9 as "a chosen generation, a royal priesthood, a holy nation, a peculiar people"?

The author correctly points out that the Christian community differs from the Jewish religious groups in that it was based on the belief in salvation through Jesus and it held the Church to be universal, while the latter were more or less particularistic; that the organization of the original Church was spontaneous, while the Jewish groups had their fixed constitutions and detailed rituals. He is surely right in emphasizing the apostolic origin of the Church. However, does this exclude a historical connection between these pre-Christian movements and the Christian beginnings? The Christian idea of a City of God originated in an atmosphere in which each of the different Jewish groups considered itself an elect and sanctified community. The concept of a City of God was more likely to emerge in this milieu than in the Jewish nation of the period of the First Temple. It would therefore seem that these Jewish groups and their "ecclesiastical" ideologies, from a historical and even from a theological point of view, were conducive to the emergence of Christianity.

It would greatly contribute to the clarification of the problem if, in a further study, the author would treat not only the basic differences between pre-Christian Judaism and the early Church of Christ but also their common elements and the historical relationship between them. Now that we have more information about post-exilic and pre-Christian Judaism, it is no longer sufficient to scrutinize the origins of Christianity only in the light of the Old Testament; furthermore, these origins at the close of the period of the Second Temple have not only historical, but also theologic-

al, implications. Although the author does not ask this question as such and he indicates a different approach to it, his analysis of Jewish religious life in that period is one of the finest contributions to the study of the historical roots of Christianity. Valuable for Jews and Christians alike, Father Seidensticker's important monograph should be made available to an even larger circle of readers through an early translation into English.

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**DIE HEILIGEN STÄTTEN DER EVANGELIEN**, by CLEMENS KOPP, Friedrich Pustet, Regensburg, 1959. 504 pp., 9 maps, 66 plates.

This important and systematic work, which traces back to their origins the traditions that identify the holy places mentioned in the Synoptic Gospels, is in the line of direct succession from Gustaf Dalman's *Orte und Wege Jesu* (3rd ed., 1924). Dr Kopp began his studies on the subject some thirty years ago and lived in Palestine from 1936 to 1946, owing to his "opposition to the contemporary political conditions in Germany". In the book he relates the results of his quest for "historical certainty in so far—and only in so far—as it is attainable." As such it is addressed primarily, though not solely, to the specialist. Pointing out that there was no continuity of topographical tradition from the time of Je-

sus' contemporaries, Dr Kopp remarks (on the strength of Gregory of Nyssa and Jerome) that this is "no vital issue for Christians", although whoever is attached to his faith will surely want to know and honour the sites mentioned in the Gospels.

We have before us, then, a frank, unsparing handling of the evidence. It is interesting to compare Kopp's work with that of Dalman. The latter is generally more expansive; his learning flows over into many fields—topographical, botanical, folkloristic, talmudic. Kopp has written no less; but his interest is mainly centred on the sources and his treatment is thorough, clear, methodical and free from digressions. His debt to Dalman is undeniable (as is everyone's in this field), for instance in the description of the Temple and the rites asso-



ciated with it; but his orderly presentation of the evidence is a gift that specialists will know how to value, and educated laymen to utilize. Kopp has taken pains to examine the material bearing on all sites mentioned in the Gospels, without exception, while Dalman passed over some, such as the story of the Wise Men from the East and that of the massacre of the children (*Matthew 2*). Utilizing the results of more recent research, Kopp naturally is at variance with Dalman on certain locations. Some examples are the birthplace of John the Baptist, which Kopp does not assign to Ein Karem, and the place of Baptism, which he is convinced was near the ford of Wadi el-Kharrar and not of Hajlah. Kopp believes that he has established the place of the synagogue in Nazareth on the present Moslem cemetery, while Dalman thought it was the ground of the church of the Greek Catholics. Dalman placed Bethany to the east of Lazarus' Tomb, while Kopp, on the strength of recent excavations, places it on the western slope. Here, Dalman thought, was Bethphage, while according to Kopp this lay within the boundaries of the Russian property on Mt Olivet. He also differs from Dalman on the place of Jesus' meeting with Mary and Martha (*John 11*), the Mount of the Beatitudes, etc.

To illustrate Dr Kopp's method we might cite the familiar case of Capernaum and its synagogue. He sets forth successively the relevant material from the Gospels and Josephus,

from Jewish, Christian and later literature, in so far as it bears on the character, topography and identification of the place. He accepts without hesitation the verdict of most archaeologists that the present ancient synagogue is not the one in which Jesus preached. Although he believes that the latter may well lie under the present structure, he nevertheless faithfully records (in a footnote) that the late Prof. Sukenik dug a trial-pit six metres below the extant remains and found no evidence of an earlier synagogue. After discussing the "Seven Springs", their fish and their relation to Tabgha, Khirbet Minyeh and Tell Hum, Kopp turns to Jewish tradition and follows the story of the sectarians and the account of the "Tomb of Nahum" down to the 16th century and even later. Finally he analyses the Christian evidence: here the vital passage is that of the nun Aetheria (385), which describes a synagogue that can be safely identified with the present excavated structure. The building, however, then vanishes from literature, although the alleged house of Peter seems to have become a church; this is evidently not the octagonal chapel south of the synagogue. The church was gone by the 8th century, and accounts of it begin to blur and waver. The Crusaders still know of the site, but in the 16th century a definite break occurred in the tradition and the name was erroneously associated with Khirbet Minyeh. In the 17th century the site was rediscovered by a traveller, with the help

of local Arabs. In the 19th century, travellers viewed the identification with scepticism, but recent research has reestablished it beyond cavil.

This instance, while far from simple, is still not the most difficult of the problems facing the investigator. When Dr Kopp tackles the topography associated with the life of John the Baptist and the temptation of Jesus, he must perforce take the Qûmran sect into his purview. His brief sketch is entitled "The Essenes", implying the conclusion that the two were identical ("the Essenes or a closely related community"); but the matter is far from settled. True, the affinities between John and the Qûmran sect have been recognized by scholars, and those between some elements in the scrolls and in *John* have been pointed out by Kurt Schubert (*The Dead Sea Community*). But on the aggressive military messianism of the Qûmran sectarians, Dr Kopp is silent, and surely here lies one of the gravest complications in the problem of their influence on the Baptist and his circle.

So the author progresses, dealing in turn with each site and its associated events. He is never credulous or uncritical. In every case he puts his finger on the vital question in the complex: which is the oldest tradition that governs the fixing of the alleged site and can it be traced back to before the 4th century? He does not hesitate to express doubts. With regard to the site of the reappearance of Jesus to Peter by the Sea of Galilee, he asks whether tradition re-

membered the site or whether it was selected on grounds of probability and beauty. In relation to the *Praetorium*, he admits that it had left no memory, and in 300, when it was assigned a place, ignorance had already transferred the judgment of Jesus to the "House of Caiaphas". On the other hand, the site of the tomb of James was known, according to Eusebius, down to Hadrian's time, and it is precisely this that proves the erroneous identification (discredited also by archaeology) of the present "Tomb of St James", which was, however, not far off.

Here and there, specialists will differ on learned details. Surely the alleged passage of Josephus on the death of James should not be accepted without demur; even Origen doubted its authenticity. We should like a scale for map vii. Is it certain that the place of the *Praetorium* could not move? The word meant merely "headquarters" and it could equally mean a landholder's mansion or an official road-house. The discussion of the "woman taken in adultery" (*John* 8) has more than topography to interest us, and I think that no incident has been more misunderstood. My own view is that, since such an adulteress had to be taken *in flagrante delicto* by two witnesses, the case must have been so rare as to have caused general perplexity. Had it been a common occurrence, or had prompt execution been the practice, the incident would probably never have come to the attention of Jesus.

Dr Kopp utilizes the most recent

evidence. He reviews, for example, the 1955 excavations of the Nazareth church of the Annunciation and the adjacent area. These showed that the site of the church lay within what was the settled area of ancient Nazareth from the Early Iron Age to Byzantine times. The earliest sacred structure here dated from the 4th century. It was, however, erected over an older

underground chamber, which the author thinks may be the Tomb of St Joseph mentioned in the 4th century; but here as elsewhere he is cautious and undogmatic.

Dr Kopp's book will long serve as a clear and competent guide for all who wish to study the topography of the Gospels.

*Shimon Appelbaum*

## NEA ΣΙΩΝ

ΕΚΚΛΗΣΙΑΣΤΙΚΟΝ ΠΕΡΙΟΔΙΚΟΝ  
ΣΥΓΓΡΑΜΜΑ, ΕΤΟΣ ΝΑ', ΤΟΜΟΣ ΝΑ'

The four issues which appeared during 1959 deserve more than a cursory reading.

In 1958, this journal already gave us three studies on the poets and hymnographers of the Orthodox Church. Fifteen pages of the first issue of this year are devoted to the continuation of this research. We should like to note the originality of this short prayer: "The Word, which was begotten by the Father before all centuries, like a divine quill..."

We congratulate Archimandrite Chrysanthos Limberis on having alert readers in the West. His article on "The Monastic Life and the First Monks" promptly inspired an article in a European magazine. The writer begins with the life of Patriarch Anthony by St Athanasius, and with St Pachomius, to bring us westward with St Benedict, the patriarch of the monks of the West.

George Murikes completes his study on St John of Damascus, the great

writer of the Eastern Church. The author treats the saint's preaching about the Church; he reveals a good knowledge of Migne's Patrology. Here is one of his notable quotations: "Ye peoples, races, tongues; men, women and children; old, young and babes; in brief, Christians of the whole world: should anyone preach to you anything else than what the universal Church has received from the holy Apostles, the Fathers and the Councils, and has preserved to this very day, do not heed him, do not accept the serpent's symbol, as did Eve, to reap death." He begins his discussion of the views of St John on the "Mysteries" by citing the thesis of Jugie as presented in his article on the Damascene in the *Dictionnaire de Théologie Catholique*. St John's teaching concerning the mysteries was neither complete nor comprehensive; in fact, it dealt only with Baptism and the Holy Eucharist, interested as he was in "precisely defining the orthodox faith." The study concludes with some reflections on the influence of St John on Eastern and



Western theology. Here again Muriel adduces the testimony of the *Dictionnaire*: the influence of the famous doctor of the 8th century was considerable in the East, especially among the Slavs, the Bulgars and the Greeks, while in the West it is clearly felt in the works of Peter Lombard and St Thomas Aquinas.

During 1959, *Nea Sion* concentrated on the theme, *The Holy Land*, a choice which will surprise no one, since it is published in Jerusalem. The articles (translated from the French) are by Nicephoros Moschopoulos and the main subjects treated are: the topography of Jerusalem (with a map); *Via Dolorosa* and Gethsemane; The Tomb of Mary; Golgotha; the chapel of Adam; the Church of the Holy Sepulchre; the authenticity of the Holy Sepulchre and of Golgotha; Bethlehem and the Church of the Nativity; the Grotto of the Nativity; and the various pilgrimages, followed by a photograph of the map of Madaba.

The third issue opens with an historical analysis, of which the first chapter surveys the centuries between the founding of the Church of Jerusalem (in 33) and the Ottoman Conquest (1517): The hellenization of the ancient world, particularly of the East; contacts between Hellenism and Judaism; the predominance of the Greek language; Greek philosophy and Christian theology. The fourth and last issue (Oct.-Dec.) presents the second chapter of this analysis: the first Christian Church; the Patriarchate of Jerusalem and the Bro-

therhood of the Holy Sepulchre; persecution and terrorism in Jerusalem; desecration of Holy Places.

In the same issue, the third chapter treats the period from Constantine until the Arab Conquest (313-636): the erection of the Basilica of Jerusalem and of the other shrines; the interest of the Byzantine Emperors in the Holy Places; the establishment of the Greek Orthodox Patriarchate of Jerusalem; the growth of the Holy City during the 4th, 5th and 6th centuries; the Persian invasion and the destruction of the Holy Places. We also have an interesting article by Dr Jerome A. N. Tsirpanli on "The Ascetic Tradition in Orthodoxy" and the first part of a study by Archimandrite James Kapenekas on the "History of the Church of Jerusalem through the Ages".

A new feature this year are the photographs of topical interest, especially of distinguished guests who visited the Patriarchate: thus, the Oecumenical Patriarch and the Patriarch of Serbia are shown in the company of the Patriarch of Jerusalem. Several pictures illustrate the visit of the Jerusalem Patriarch to Athens. A beautiful photograph in colour of the church of the Holy Sepulchre completes the collection.

As in previous years, there are articles on the activities of the Patriarchate of Jerusalem. The interested reader will find the new constitution of the Patriarchate as well as the new schedule of courses at its canonical school.

*Abbé Adolphe Viseur*

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## CHRONICLE OF EVENTS

### VISIT OF THE MOTHER SUPERIOR-GENERAL OF THE CONGREGATION OF *ST JOSEPH DE L'APPARITION*

On 2 February, the Very Rev. Mother Barthélemy Vignal, Superior-General of the Congregation of *St Joseph de l'Apparition*, arrived in Israel for a six-week stay, in the course of which she visited the institutions maintained by her Congregation. These include: in Jerusalem, a school for girls and a hospital; in Ramleh, a school; in Abu-Ghosh, the church of the Ark of the Covenant; and in Nazareth, a school, a college and a dispensary.

While in Jerusalem, Mother Vignal attended a solemn mass on the Day of St Joseph (20 March) celebrated by the Rev. Father J. Stiassny, Superior of the Fathers of Zion, at the chapel of St Joseph.

The Congregation of the Sisters of *St Joseph de l'Apparition* was founded in 1832 by St Emilie de Vialar. In 1852, the mother-house was established in Marseilles. In 1848, after the re-establishment in the Holy Land of the Latin Patriarchate of Jerusalem, the Congregation of St Joseph was the first to be invited to send sisters for service in Palestine. (See *Christian News from Israel*, Vol. III, No. 1-2).

### RECONSECRATION OF MONASTERY *AD COENACULUM*

On 9 February, the chapel of the Franciscan monastery *ad coenaculum* on Mt Zion was reconsecrated by the Very Rev. Father Joseph Alliot, Vicar of the Custos of the Holy Land. Among those present at the ceremony were Mgr Domenico Capozzi, OFM, Archbishop-in-exile of Taiwan; the Right Rev. Father Leo Rudloff, Abbot of the Dormition; and Messrs S. Colbi and M. Mendes of the Ministry of Religious Affairs. The monastery, which had been restored by the Israel authorities to the Custody of the Holy Land on Pentecost 1960, has lately been repaired and reconditioned. Mgr Capozzi will reside there, and be in charge of the place.

#### DEATH OF POLISH CHRISTIAN WHO RESCUED JEWS

On 16 February, the Latin Church of St Nicodeme in Ramleh was the scene of the funeral rites celebrated for Mr Witold Fomenko, a Christian who saved the lives of numerous Jews during the Hitler regime in Poland, and who subsequently (1957) settled with his family in Ashkelon. Mr Y. Cutler, Chairman of the Association of Immigrants from Lutsk (Poland), eulogized Mr Fomenko as "a righteous man, a saint and a hero, who imperilled his own life and that of his family in order to save persecuted Jews". The church was filled with mourners, among them many who owed their lives to the deceased.

#### DAY OF MOSCOW PATRIARCH IN JERUSALEM

On 19 February, a solemn liturgy was performed at the Russian Church of the Holy Trinity in Jerusalem in honour of Patriarch Alexis of Moscow and all Russia. Chief celebrant was His Beatitude Kyr Benediktos I, Greek Orthodox Patriarch of Jerusalem, who was assisted by numerous members of his clergy as well as by Russian monks and priests residing in Israel. Among those present were members of the Eastern Orthodox clergy, Russian and Greek diplomats, Government officials, lecturers and students of the Swedish Theological and Israel-American Institutes. After the ceremony, a reception was offered by the Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission in Jerusalem.

#### FOURTH SEMESTER AT THE ISRAEL-AMERICAN INSTITUTE

On 23 February, the Spring semester of the Israel-American Institute of Biblical Studies was inaugurated with a reception for students and faculty. More than fifty friends of the Institute gathered for the occasion on its premises at 55 Street of the Prophets. The new students were introduced by the Rev. J.F. Prewitt, Field Director, after which they spoke briefly of their educational backgrounds and their purposes in coming to Israel. Dr S. Colbi welcomed the students on behalf of the Ministry of Religious Affairs. The current group of students come from the United States, Canada and Finland.

The course of study this semester will last for 18 weeks, and the curriculum will embrace classroom studies and field work. The subjects include Hebrew, Church History, Archaeology, History of Jewish Thought, Prophecy, and a Geographical Orientation. A particular experience planned is a one-week stay at Kibbutz Nakhshonim, where the group will participate in an archaeological excavation directed by the Department of An-



tiquities. The geographical orientation field trips will take the group from Dan in the north, past Beersheba and down to Eilat at the southern tip of Israel. During the term the students will have numerous opportunities to take part in the country's diverse social and cultural events, including Israel's *Bar-mitzva* celebrations.

Weekly throughout the semester, guest lecturers from various Government ministries, economic experts, leading archaeologists, educational figures and others will address the group, giving them a well-rounded picture of the State of Israel and its people.

#### DEIR ES-SULTAN RECOGNIZED AS ETHIOPIAN PROPERTY

On 27 February, the Heads of the Coptic and Ethiopian Communities in the Old City of Jerusalem were informed by the Governor of that city that a ministerial committee appointed by the Government of Jordan to examine their respective claims had decided to restore complete ownership of the *Deir es-Sultan* ("the King's Monastery") to the Ethiopian "nation" residing in the Holy City. This verdict puts an end to a long, drawn-out controversy between Copts and Ethiopians which had caused much bitterness and suffering to the Ethiopian pilgrims in the Holy Land.

(On the historical background of the controversy and the present decision, see "*Debre Gennet*, the new Ethiopian Monastery in Jerusalem", by Dr Ch. Wardi, in *Christian News from Israel*, Vol. V, No. 1-2, pp. 17-19).

On this occasion, the promotion of Abba Philipos should be mentioned. Abba Philipos, who had hitherto been Ethiopian Bishop of Jerusalem, was recently consecrated by His Beatitude Abba Basilios, Patriarch of Ethiopia, as "Archbishop of Ethiopian Monasteries and Followers of the Ethiopian Church in Jerusalem as well as of all Ethiopian Churches in the State of Jordan".

#### NEW ARMENIAN PATRIARCH RECOGNIZED BY ISRAEL GOVERNMENT

On 5 March, His Beatitude Yeghishe Derderian, the newly-elected Armenian (Gregorian) Patriarch of Jerusalem, was granted official recognition by the Government of Israel in the course of a ceremony held at the Ministry of Religious Affairs. The Patriarch, who resides in the Old City, was elected there by a general assembly of the Brotherhood of St James in July 1960. His election was subsequently ratified by the King of Jordan and now by the Government of Israel in accordance with the constitution governing the Armenian Patriarchate.

At the ceremony, Dr S. Z. Kahana, who represented Mr David Ben-

Gurion, the acting Minister of Religious Affairs, spoke of the similarity of destinies of the Jewish and Armenian nations and presented to the Patriarch a silver-bound Hebrew Bible. His Beatitude, visibly moved by these attentions, thanked the Government for the consideration shown both to him and his followers in Israel.

Among those present at the ceremony were Mr A. Gilboa, Chief of Protocol, representatives of the Armenian clergy and laity, and senior officials of the Ministry of Religious Affairs.

#### \$1,000,000 GIFT FOR ARCHAEOLOGICAL MUSEUM

On 13 March, an announcement was made by President Ben-Zvi to the effect that a \$1,000,000 gift for the erection of an Archaeological and Biblical Museum in Jerusalem was made by Messrs Charles and Edgar Bronfman, Mrs Phyllis Lambert and Baroness Minda de Gunsburg, on the occasion of the 70th birthday of their father, Mr Samuel Bronfman of Toronto. Mr Ben-Zvi said that the museum "will help Israel achieve her aspirations of becoming a world centre of culture. New light on the Bible and on the entire ancient Middle East—which provided the spiritual and material roots of later civilizations—is constantly being cast by Israel archaeological expeditions. As an ancient centre of world culture, it is only fitting that Jerusalem now take its place alongside of Rome and Athens as a repository for works of scholarship and art".

The Samuel Bronfman Museum, with its more than 15 pavilions and galleries, will be part of a complex of buildings which will include the Bezalel Museum, the Shrine of the Book (for the Dead Sea Scrolls) and the Billy Rose Art Garden. This cultural centre will rise on a 25-acre plot bounded by the Hebrew University, the Monastery of the Cross and the proposed *Knesset* (Parliament) building.

#### BAPTIST ELEMENTARY SCHOOL IN NAZARETH

On 15 March, a Baptist elementary school was dedicated in Nazareth, in the presence of the Rev. Dr C. Goerner, Secretary General of the Baptist Convention for Europe, the Middle East and Africa. The building, which cost some \$120,000, was erected with contributions from the Baptists of the United States.

At a reception held in the Nazareth church, Dr Goerner promised the continued support of Baptists in America for the denomination's work in the Holy Land, and pledged the funds needed for a gymnasium, which will complete their complex of educational institutions in Nazareth.

In his address Dr Goerner stressed the importance of the city as sacred to Christians of all denominations.

#### FOLKLORE CONGRESS DEVOTED TO ELIJAH

On 18 March, the Second World Congress of Jewish Folklore convened in Haifa, having as its theme this year, the Prophet Elijah and his influence on traditions and customs of the Jewish and other peoples. Some 40 papers were read on the ancient Prophet, as he appears in religion, in folk tales, in songs and proverbs, in music and the theatre. In addition to discussions of Jewish lore, papers were read on Elijah in Christian, Moslem and Druze traditions. There were also lectures on the Cave of Elijah on Mt Carmel, a description of Christian worship therein, and a report on the Cave as a place of miraculous cures. One of the purposes of the Congress was to prepare records, a catalogue, and archives on everything published in any language on the Prophet as well as to record the as yet unpublished folklore in possession of the various Jewish Communities gathered in Israel.

(On the significance of Elijah in the history of religion, see "The Great Decision on the Heights of Carmel", by Dr D. F. Malan (the late Prime Minister of the Union of South Africa), in *Christian News from Israel*, Vol. IV, No. 2-3, pp. 20-22).

#### NINTH BIBLE CONFERENCE IN JERUSALEM

On March 26, the Ninth Conference of the Israel Bible Society opened in Jerusalem in the presence of nearly 1,000 Bible enthusiasts, including the Prime Minister, the Minister of Education, the *Knesset* Speaker, the Chairman and members of the Israel Executive of the Jewish Agency and many noted scholars. The three-day conference was mainly devoted to the "Wisdom Books"—*Proverbs*, *Job* and *Ecclesiastes*. The second subject was "King Cyrus in the Prophetic Vision and History of the Return to Zion". The latter theme was selected to mark the 2,500th anniversary of the proclamation of King Cyrus the Great, in which he sanctioned the return of the Jewish exiles to Zion.

Mr Ben-Gurion, who delivered an address on "The Personality of King Cyrus", took the occasion to welcome two members of the Iranian Parliament who attended as guests. Mr H. Gvaryahu, Chairman of the Israel Bible Research Society, remarked at a press conference that the number of Bible study groups in Israel had of late grown prodigiously,



embracing men and women from all walks of life, including factory workers, veteran pioneers, Hadassah and Wizo women.

#### SITUATION IN THE *DEIR ES-SULTAN* TO REMAIN IN *STATU QUO ANTE*

On 2 April, a decision by King Hussein of Jordan was made public, to the effect that his former ruling recognizing Ethiopian rights to the *Deir es-Sultan* had been suspended and that the situation in the Monastery would remain *in statu quo ante* . . . This *volte-face*, resulting from a protest lodged with the Government of Jordan by the Coptic Patriarch of Alexandria and supported by an intervention of the United Arab Republic, is considered to have been determined by motives of political expediency indicative of the King's new policy.

The above-mentioned move by Abuna Kyrillos VI, Coptic Patriarch of Alexandria, aroused profound indignation in Addis Ababa (the Ethiopian press reported, *inter alia*, public demonstrations in the capital) and provoked Abba Basilios, Patriarch of Ethiopia, to warn his colleague that the controversy might "destroy the ties of affection and brotherly love that exist between the two Orthodox Coptic Churches". It may be recalled that the Patriarch of Ethiopia is virtually independent of his Alexandrian colleague and depends on him only for the rite of consecration.

#### BAPTISTS IN ISRAEL CELEBRATE GOLDEN ANNIVERSARY

On April 10, the Baptist Convention in Israel celebrated its 50th year of activity in the Holy Land with special services in Nazareth, conducted by the Rev. Dr R. G. Lee. Dr Lee, Pastor-Emeritus of Bellevue Baptist Church in Memphis, Tennessee, has served three terms as President of the Southern Baptist Convention (embracing more than 9,000,000 Baptists in 39,000 churches) and has written more than 30 books on religious subjects.

Baptist activity here began with the efforts of an Arab pastor, the Rev. Shukrey Musa of Safed, who was converted in 1909 in Dallas, Texas, through the ministry of Dr George W. Truett. Pastor Musa returned to Palestine in 1911 and a year later he began the work in Nazareth that has continued uninterrupted until today. The first Americans to represent the Southern Baptists in the Holy Land were Dr J. Wash Watts and the Rev. F. B. Pearsons, who came to Jerusalem in 1925 and built there the present church and premises. National Baptist leaders maintained the work throughout the difficult years of the Palestine riots and World War II

and today there are Baptist centres in Nazareth, Jerusalem, Petach-Tikva, Tel Aviv, Kafr Kana, Acre and several Arab villages.

The ceremony in Nazareth was attended by religious leaders, Government officials and other public figures. Mr J. Fattal conveyed the greetings of the Ministry of Religious Affairs, and expressed his best wishes for a successful second half-century.

#### CATHOLIC ORPHANAGE FOR YAFIA

On 23 April, the little village of Yafia, near Nazareth, was the scene of a ceremony in the course of which the corner-stone of a home for Catholic orphans was laid. Presiding at the ceremony was His Exc. Mgr George Hakim, Greek Catholic Archbishop of Acre, Haifa and all Galilee. Among those present were His Grace Isidoros, Greek Orthodox Metropolitan of Nazareth; His Exc. Mgr P. Chiappero, Latin Vicar-General; Arab members of the *Knesset*; Army officers and Government officials.

"Mother Mary's Home" will rise on a plot of six acres and will include an orphanage as well as a vocational school for home economics. The staff will be composed of sisters of the Congregation *Salvator Mundi*.

#### IN MEMORIAM

#### ANTONIO BARLUZZI

On 14 December 1960, Antonio Barluzzi died at the age of 76 in a little cell of the Delegation of the Holy Land in Rome. He was a man of faith and prayer, a gifted architect and an indefatigable worker.

Antonio Barluzzi was born and educated in Rome. He early attracted attention with his work at the Zoological Gardens and the Cemetery of Verano. But his heart turned to the Holy Land. In 1919 he was called upon to design the great basilicas of Gethsemane and Mt Tabor. From these creations he moved into a life dedicated to the construction and renovation of nearly all the shrines in the Holy Land: construction of the sanctuaries of the Good Shepherd at Jericho, of the Visitation, of the church of St Lazarus of Bethany, of the Shepherds' Field chapel near Bethlehem, of the chapel of *Dominus Flevit*; repair of the monastery of

the Flagellation, of the cloister at Bethlehem, of the church at Bethphage; renovation work on Mt Calvary; and last, not least, the construction of the lovely sanctuary on Mount of the Beatitudes. Prior to his death, he conceived a monument to the Incarnation of the Word (church of the Annunciation) at Nazareth; but Providence disposed otherwise.

Antonio Barluzzi did not limit his work to the Holy Land. He was commissioned by the Holy See to construct the Armenian Catholic Patriarchate and the churches of Amman and Madaba. To him was also entrusted the construction of the new church of the Carmelite Fathers at Haifa. He approved the plans for the churches of Beit-Sahur, Irbid and Zerka, to say nothing of other works such as the girls' school at Jericho and the hospitals in Amman and Kerak.

Antonio Barluzzi led a life of meditation and spiritual interiority, was modest and unassuming, renouncing the worldly advantages his profession could have provided. He always preferred to live with the Franciscan Fathers of the Holy Land, and he died surrounded and comforted by this family of his.

*Father L. Cigliano, OFM*

## LOUIS HUGUES VINCENT

On 30 December 1960, the Rev. Father Louis Hugues Vincent died at the Convent of St Etienne in Jerusalem, seat of *L'Ecole Biblique et Archéologique Française*, at the age of 88.

Father Vincent came to Jerusalem in 1893 with a team of Dominican Fathers gathered by Father Lagrange in Turkish Jerusalem to form the nucleus of a school of biblical studies. He became interested in the infant science of Palestinian archaeology and his first work, *Canaan d'après l'exploration récente* (1907), was immediately recognized as a masterly summary of the archaeological information of his time. He then joined forces with the late Father Abel, and the two scholars devoted their lives to a monumental archaeological history of Jerusalem which still stands as the authoritative record of Roman, Byzantine and Crusader remains in the Holy City. *Jérusalem Antique* appeared in 1912, and the four volumes of *Jérusalem Nouvelle* (after 70 CE), between 1914 and 1924. Following a long interval, Father Vincent and Father Stève concluded the project



with *Jérusalem de l'Ancien Testament*, so that the series presents an archaeological history of the Holy City from Bible times until the 19th century. During the last years of Ottoman rule in Palestine, Father Vincent and his colleagues of *l'Ecole Biblique* served as a kind of unofficial antiquities department, verifying new discoveries and publishing material on them. Thus it was due to Father Vincent's help that the adventurous efforts of the Parker Expedition (1909–1911) were turned to the benefit of science, and its finds of the Gihon tunnels and the remains of Bronze Age Ophel were saved, and recorded in *Jérusalem sous terre* (1911).

Fathers Vincent and Abel did not limit their activity to Jerusalem. In 1914 they published a study of the church of the Nativity at Bethlehem, and in 1923, a survey of the Hebron sanctuary. A further series of excavations led to the publication of studies on the mosaics of the Naraan (Ein Duk) Synagogue, the mosaics at Beth Guvrin, and the churches at Emmaus.

However, it was not so much as excavator that Father Vincent established his position as a leading archaeologist in this country; his role was rather that of critic and mentor to an entire generation of archaeologists. His renowned critical surveys of excavations in Palestine which appeared in the *Revue Biblique* and his equally well-known reviews of current archaeological publications rendered the greatest service to archaeology as a science. His extended stay in Jerusalem, which lasted virtually throughout his working life, made Father Vincent a living memory of every shred of archaeological work carried out in Palestine for 35 years. His appraisal of work done by colleagues and students was fearless and uncompromising. Despite his critical acumen, however, Father Vincent was invariably polite and helpful in his personal relations with colleagues, especially with younger scholars.

With the death of Father Vincent, a period of Palestine archaeology has come to an end. He was the last of a generation of scholars who laid the foundations on which those working today continue to build. It may be said that hardly one of us is free from debt to Father Vincent, who was a courageous pioneer, a skilled archaeologist, a devoted teacher and a remarkable man.

*Prof M. Avi-Yonah*

## THE SIXTH PENTECOSTAL WORLD CONFERENCE

by DR CH. WARDI

A desire to see the historic sites associated with the Christian faith is expected to draw some 3,000 members of 24 Pentecostal organizations to Israel to attend a World Conference which will be held in Jerusalem on May 19-21. The date was chosen so as to overlap the day of Pentecost from which the organizations have taken their name. The meetings, intended to be an occasion for worship and fellowship, will be held in the large National Convention Hall known as *Binyenei Ha'ooma*, made available to the Conference by the Government through the Tourist Corporation. Before and after the meetings the delegates will be able to visit the country so dear to their hearts and to meet the people in whose restoration they are so deeply interested. Pentecostals, in fact—as the Rev. Gayle F. Lewis, coordinator of the Conference, has indicated—feel that Israel has a definite place in God's plan regarding “the second coming of the Messiah”.

Represented at the Conference will be the Pentecostal Fellowship of North America, the Church of God in Christ, and twelve or more Pentecostal organizations from Europe, Asia, Africa and South America. The combined strength of these groups is estimated at about 10 million souls. The speakers scheduled to address the Conference include: Prime Minister David Ben-Gurion, Mr H. W. Greenway of England, Mr Roberto Bracco of Italy, Mr James A. Cross of the USA, Mr Eino I. Manninen of Finland, Mr E. Lessnussa of Indonesia, Mr. Lewi Pethrus of Sweden, Bishop D. L. Williams and Mr Thomas Zimmerman of the USA.

Pentecostalism as the experience of, and the belief in, baptism in the Holy Spirit (as described in *Acts* 2:4) could be said to be as old as the Christian Church. Some prefer to indicate Montanism as its most ancient and typical embodiment. However this may be, it has reappeared time and again in the course of Christian history and has had modern revivals in the 18th, 19th and 20th centuries. Its first American manifestation, according to some historians, was the Jonathan Edwards Revival of 1734.

The Kentucky Revival at the beginning of the 19th century showed an even greater wealth of typically Pentecostal manifestations. The present Movement, however, traces its origin back to the revivals which took place in the United States and in Canada towards the end of the 19th century. These, while considering the prophecy of *Joel 2:28-29* as referring to the "speaking in tongues" on the day of Pentecost at the beginning of the Christian era, found there also allusion to a later widespread speaking in tongues, to occur at the *end* of the Christian era, i.e. before the second coming of Christ. These modern Pentecostals believed that the second coming was imminent and, fired by faith and enthusiasm, developed an intense evangelistic activity. As early as 1906, their missionaries crossed the seas to carry the Gospel to China, India, South Africa, Brazil, Chili and other countries. By 1909 they had taken root in Britain, Sweden, Norway and Germany. In only ten years the Movement became worldwide.

At first, these "Spirit-baptized" congregations felt no particular urge to organize or to coordinate their efforts. But subsequently they began to associate in broader fellowships, and by 1914 several organizations emerged in the USA and elsewhere. In 1915 the "Elim Foursquare Gospel Alliance" was formed in Ireland; and in 1924, the "Assemblies of God in Great Britain and Ireland", a movement that was to receive its greatest impetus between 1925 and 1935 from the fervent preaching of three Welsh evangelists, Stephen, George and Edward Jeffreys. The various groups, although they sprang up and developed independently of each other, found themselves sharing a number of doctrinal beliefs, and to be all in conflict with the Churches from which their membership originally derived. The need was therefore felt for a cooperative fellowship of all Pentecostal bodies, and an attempt to satisfy this requirement was first made in 1947 by convening a World Conference in Zurich. Under the inspiration of this Conference, the Pentecostal Fellowship of North America was founded in 1948. Today it is the largest Pentecostal organization and embraces the following Church groups: Assemblies of God, Church of God, Church of God-Mountain Assembly, Congregational Holiness Church, Elim Missionary Assemblies, International Church of the Foursquare Gospel, International Pentecostal Assemblies, Open Bible Standard Church, Pentecostal Assemblies of Canada, Pentecostal Church of Christ, Pentecostal Holiness Church, and Free Will Baptists of Pentecostal Faith. Since 1948, further World Conferences have been held in Paris, London, Stockholm and Toronto, attended by ever-growing numbers of representatives.



Considered in its doctrine, modern Pentecostalism is sometimes viewed as a left wing of the Holiness Movement which was started shortly after the American Civil War. In fact, both "wings" have in common the fundamental doctrines of the Arminian Churches and, like the fundamentalists, entertain "pre-millennial" expectations (i.e., they believe that the second coming of the Messiah will occur prior to the beginning of the Millennium). But what in particular distinguishes the Pentecostals is their emphasis on the third Person of the Christian Godhead, the Holy Spirit, and especially their belief in baptism in the Holy Spirit. The Holy Ghost is no more to be conceived of as "an amorphous, indefinable substance that the Christian becomes recipient of at baptism". "The Holy Spirit is not vague and empyreal. He is the powerful, pulsative, vigorous person of the Godhead, who is able to breathe upon illiterate fishermen and transform them into forceful evangelists, capable of bringing Christianity to a pagan world". "He is the life and the fire of the Church: the personal Person of the Godhead who was sent to give power to the Church; and to dwell within the believers, and to transfigure the lives of those who are willing to yield their lives to God". But where are the signs of this indwelling fire visible in the Church today? Only flickers of it can be seen in the Healing Services and in the Mission Fields. Yet it is the whole Church that needs to be revitalized, pervaded by the breath of the Holy Ghost. "Miracles should be just as much a reality for 20th century Christians as for believers in the Apostolic days."

Repentance and conversion of the sinner are the barest minimum essential for life eternal. For the serious Christian, however, there is a further step for the reception of the full promise of God, and that is the acceptance of the Gift of the Holy Spirit. What this means can best be seen from an evocation by a Pentecostal writer of the first Christian outpouring of the Spirit in the room on Mt Zion: "The room was filled. Those present were overwhelmed, submerged, baptized, filled and saturated; brought fully under the sway and control of the blessed Spirit; mind, soul and body completely carried away by the torrent of divine power, which came like a mighty landslide from the hills of glory, until they burst forth in rapturous, heavenly, ecstatic utterance in the Holy Spirit, entirely supernatural".

Baptism in the Holy Spirit obviously is an ecstatic experience, accompanied and signalized by the speaking in an unknown tongue and sometimes also manifested by other charismatic gifts, such as prophecy and healing. The speaking in an unknown tongue implies relinquishment of

a man's own tongue so that he may be guided by the Spirit: a sign that he has been permeated by the Spirit and has surrendered to it.

Many Pentecostals consider the work of the Holy Spirit an important factor in the dispensational scheme of world history. History, according to this view, has known several dispensations, the sixth one having begun about 1890, when a great outpouring of the Holy Spirit occurred. Since then the Spirit has been active in completing the body of Christ in preparation for its rapture when He will raise the dead and transform the living Christians. During the subsequent period, of "Jacob's tribulation", the Holy Spirit will seal to himself the 144,000 Jews (*Revelation* 7). Then will begin the final dispensation, the Millennium, when the Messiah will reclaim and transform the earth according to *Joel* 2:28-29, *Isaiah* 32:15 and 44:33, *Ezekiel* 36:27. The climax of the Holy Spirit's work will be reached during the Millennium, when He will pervade the earth with His presence and teach men to glorify God, remove all sickness, liberate the groaning creation of its travail, and bring everything into subjection to the Messiah.

## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1960/1961

By DR AVRAHAM BIRAN  
Director of Antiquities

The past year has been rich in archaeological activities which have rewarded scholar and layman alike. The exciting results from the explorations of the Dead Sea caves in the spring of 1960 were repeated in the spring of 1961. Much light was thus shed on a little-known period of history of the 2nd century BCE. Remains of civilization 5,000 years old also rose out of the dust of the caves in the forbidding gorges of the Judaeon mountains. From other parts of the country as well a panorama of cultures was opened up, ranging from early man through the biblical, Roman and Byzantine periods. Even the depths of the sea contributed to the increase of our knowledge of the country and its people.

### *The Dead Sea Caves*

In 1960 the most exciting finds were, of course, the Bar Kochba letters. These served to rebuke those who question the historical memory of a people simply because one cannot always provide "incontestable proof"

of a tradition transmitted orally from generation to generation. They demonstrated to would-be sceptics the existence of this almost legendary hero (the letters or orders begin "From Shimeon Bar Kochba", and in some cases add the title "Prince over Israel"), and established the veracity of the rabbinic tradition which called him *Bar Kosiba*, from the name of his birth-place (see Yadin's report in *Christian News from Israel*, Vol. XI, No. 3, Oct. 1960). Of other finds mention should be made of a seal—which might be Bar Kochba's own—depicting a man fighting a lion. It is a tiny clay fragment on a piece of cord and was found with the bundle of letters. The shrouds found in the cave wrapped round dismembered skeletons may be mantles for Scrolls of the Law.

Following last year's success, a second expedition was carried out this year from 14 to 27 March. It was again jointly sponsored by the Hebrew University, the Government Department of Antiquities and the Israel Exploration Society. It was also fully supported by the Israel Army, which gave invaluable assistance by installing generators to bring electricity into the caves, preparing the approaches to them, and providing rope-ladders, mine detectors, and radio and field telephones. This year again there were four teams.

*Cave of the Pool.* The team of Prof. N. Avigad explored caves in Nahal David near Ein Gedi. In the "Cave of the Pool" he found remains of three distinct periods: Chalcolithic (4th millennium BCE); Israelite (7th century BCE), of which pottery, loom weights and spindle whorls were found (Pl. III/2); and Roman. From the third period came pottery, pieces of matting, ropes, shreds of cloth, fragments of wooden articles, arrows and wooden combs. There were also remnants of food, such as dates, pomegranates, nuts, and animal bones. A thick layer of ashes indicates that fires were lit for cooking over a long period.

Special mention should be made of the plastered pool, 5 metres long and 1.20 metres wide, built at the entrance to the cave for the purpose of collecting water. Two bronze coins were also found. The first, from the Bar Kochba period, has a palm and *Shim'on* on one side, and on the other a vine leaf and the Hebrew inscription, "For the freedom of Jerusalem". The second coin is from Tyre, of the year 130–131 CE. It is thus evident that the Cave of the Pool, too, served as a hiding-place for the people of nearby Ein Gedi during the Bar Kochba revolt. The pool proves that the inhabitants of the cave prepared well ahead for the days of emergency and siege. The fact that in the cave itself no special articles





in the vicinity of the Dead Sea, on which three cave entrances appear like pock-marks. The arrow in the photograph points to the *Cave of the Letters*. The plateau above was the site of a Roman camp which prevented the rebels from leaving their place of refuge. The forbidding nature of this rock-face illustrates the great difficulty of access to the caves, common to most of the caves explored during these two seasons. Entry was gained by the use of rope-ladders and other equipment provided by the Israel Army.



The work of excavation in the Cave of the Letters (Prof. Y. Yadin's team), where last year the sensational Bar Kochba letters were found.



An almost complete skeleton as it was found, lying on a mat, in the Cave of Dread (Dr Y. Aharoni's team). Many of those who took refuge in the cave must have died of starvation.





Some of the articles from the Cave of the Letters being surveyed by (l. to r.) Mr Y. Aviram, Expedition Coordinator, Prof. Y. Yadin, and his assistant, Mr D. Ussishkin.



Some of the artifacts, from the time of Bar Kochba, recovered from the Cave of the Pool (Prof. N. Avigad's team).



1. One of the numerous unique objects in the hoard of Chalcolithic finds unearthed in the Cave of the Treasure (Mr Bar Adon's team), many of which have no precedent or parallel in Middle East excavations. It is therefore impossible to determine their use with certainty, though many, including the one shown here, may have had ceremonial functions. They are tentatively classified as "candlestick-like sceptres", "objects resembling crowns", and the like.



2. The trove that gave the Cave of the Treasure its name. There were 439 objects, mainly of bronze and copper, 6 ivories, 6 objects of haematite and one of limestone.

were found, no written documents and no graves, would seem to indicate that its inhabitants during the Bar Kochba period survived the difficult times and took out everything of value when they left.

Apart from the Cave of the Pool, the caves in the lower part of Nahal David were also explored. It is clear that they served as burial grounds for Ein Gedi during the Second Temple period (2nd-1st centuries BCE). Wooden coffins were used (one of which was adorned with inlaid designs never before found in this country), circles, rosettes and pomegranates forming a pattern made of bone and various types of wood. In one of the coffins was a skeleton wearing leather shoes and wrapped in a shroud. Most of the coffins were damaged by the moisture which has seeped into the caves. A large number of articles were found together with the dead, among them pottery, lamps, glass vessels, wooden bowls, bronze ladles and scissors made of bronze and iron.

*The Cave of Dread.* The second team, led by Dr Y. Aharoni, worked in the "Cave of Dread". It is situated 90 metres beneath the edge of a precipice, and below it is a drop of about 300 metres. The group managed to enter, by means of a rope-ladder suspended from a narrow ledge above the cave. It consists of a corridor 3-4 metres wide and about 65 metres long, which eventually widens into a small room. On this occasion almost the entire cave was excavated. Underneath a layer of dust and dirt were found the remains of two periods, Chalcolithic (about 3,300 BCE) and Bar Kochba (about 135 CE). Finds of the first period include various pottery vessels and traces of a burial with the skeleton in a contracted position on a mat (Pl. II/2).

From the Bar Kochba period there were many objects which had belonged to the inhabitants of the cave: remnants of clothing, sandals, baskets, mats, wooden utensils, glass, food, and iron weapons and tools. Four coins of the period were brought to light. Three bear the inscription, "*Shim'on*—year two of the freedom of Jerusalem"; the other, from the third year, has simply, "*Shim'on*—for the freedom of Jerusalem".

The two most important discoveries were made in the interior of the cave: 1) Fragments of parchment and papyrus, with inscriptions in Hebrew and Greek. Particularly interesting are the fragments of a parchment scroll on which are written, in Greek, parts of the Book of Jonah. The text differs from that of the Septuagint, and resembles rather the Masoretic Hebrew text. 2) More skeletons, as well as several traces of burials. Near them were several Hebrew ostraca inscribed with the names

of the deceased, one of which bears the inscription, "Saul the son of Saul —shalom".

These burial remains establish that the cave's inhabitants lived there for a long time, and that when the Romans placed them under siege they chose to die, apparently by thirst, rather than surrender, thus following the example of the fighters of Massada at the end of the First War against the Romans. In the cave were more than 40 skeletons of men, women and children of various ages, who died and were buried there. Allusions to these events in talmudic literature were until now believed to refer to legends without historical foundation.

*Cave of the Treasure.* The third group was headed by Mr P. Bar-Adon, and the cave it explored also yielded remains of two main periods, Chalcolithic and Bar Kochba. From the Chalcolithic period came an unusual discovery which was the source of the name, "Cave of the Treasure". Two metres of deposits were excavated in this stratum, revealing two hearths, various pottery vessels, jewellery, wooden tools, remnants of cloth, matting and leather (including a sandal), and a large quantity of grain and other foodstuffs. At a depth of about two metres, two of the volunteers, an Argentinian student and a soldier, found in the northern wall of the cave the entrance to a niche concealed by a smooth stone. When the stone was removed, there appeared, wrapped in matting, a veritable treasure: 439 objects, mainly of bronze and copper and each unique, 6 beautifully fashioned ivories, 6 objects of haematite and one of limestone (Pl. IV/2).

The hoard included some items which can be identified: bronze and copper objects, mace-heads, pots with basket handles, and tools such as chisels, axes, adzes and hammers. Many, however, are of a kind never before found in excavations in this country, or in any country of the Middle East (Pl. IV/1). It is impossible even to say what purpose they served, whether they were weapons, or objects used in royal or religious ceremonies. For the present they have been classified as "candlestick-like sceptres", "objects resembling crowns" and so on. It may be that the hoard came from a temple or palace, and had either been hidden in the cave during an emergency or brought there as spoils of war. It is, however, impossible at present to determine their origin. Perhaps a temple at Ein Gedi; or perhaps wanderers from the north, a tribe or an army, carried these heraldic emblems with them and lost them in battle to the inhabitants of the Dead Sea Valley. Possibly the account of the battle in the



Valley of Siddim (*Genesis* 14), by the southern end of the Dead Sea, reflects just such an event which would provide the kind of booty discovered in the Cave of the Treasure.

*Cave of the Letters.* Prof. Y. Yadin headed the fourth team, which continued the exploration of the cave in which the sensational Bar Kochba letters were found the previous season (Pl. II/1). This year's work was equally rewarding. The main finds were discovered in the third of the three rooms in the cave. Besides a large store of valuables, there were: a large net, well tied together (possibly for bird-catching), with cooking pots lying nearby; a coin of the Bar Kochba period (a palm and *Shim'on* on one side, and a vine leaf and the inscription, "For the freedom of Jerusalem" on the reverse); two knives of iron; a set of glass vessels, firmly tied together with palm fibres and bound with ropes (one large, beautifully decorated bowl and two smaller ones); and a bundle of six keys. One of the keys is very large and may have fitted a large gate, perhaps of the fortress at Ein Gedi.

The large store of valuables was found in the inner room, in the corner near the second room (Pl. III/1). It comprised: (a) a twig-basket, containing wooden bowls, women's sandals, a scythe, knives, a key, and a decorated jewel-box of wood; (b) three goatskins, similar to that in which the Bar Kochba letters were discovered. In them were cloth, sizable coils of flax, and a large bundle of leather covered with cloth and well tied together. The bundle was found to contain dozens of documents written on papyrus; (c) various objects, including a mirror, a pan, a knife and a censer; (d) a bag of leather, nicely decorated, containing five rolled-up papyri; (e) a papyrus document encased in a hollow reed.

Of all the documents, estimated at between 50 and 60, 10 have thus far been opened: the five from the decorated leather bag (Bundle "A"), four from the large collection of papyri (Bundle "B"), and the document in the hollow reed.

In Bundle "A", three of the documents were contracts written in elegant Mishnaic Hebrew, covering the lease of land in Ein Gedi by Bar Kochba through "*Jehonatan Ben Machnaim*, Administrator of *Shim'on Ben Kosba*, Prince over Israel, in Ein Gedi". They commence with the following dates: "On the twenty-eight of Marcheshvan, the third year of *Shim'on Ben Kosba*, Prince over Israel"; or "on the second of Kislev, the third year of *Shim'on Ben Kosba*, Prince over Israel". The lessees

were residents of Ein Gedi, or residents of its environs (from Moab) who lived in Ein Gedi at the time the contracts were signed.

The contracts are full of Mishnaic legal expressions which significantly illuminate the subjects dealt with. They also mention names of places, among them, "Haluhit which is in the coastal district of Aglatain", i.e. on the eastern side of the Dead Sea in Moab. They go into detail regarding the manner of payments in both Roman and Jewish money, in accordance with the formulas found in the Mishna ("sixteen dinars which are four selas"). From the linguistic point of view, the documents have a number of features which are very important for research in the text of the Mishna and in the development of the spoken and written language during this period. All end with the signature of those principally concerned with the matters in question and of the witnesses, one of whom was "*Masabala Ben Shimon*", known to us from the Bar Kochba letters. The script of these three documents is extremely fine, far superior to that of any of the secular documents which have so far been found in either Israel or Jordan.

In addition to the contracts, the bundle contains two Aramaic documents: one, a receipt of payment for the lease of land from *Shim'on Ben Kosba*, Prince over Israel; the second, possibly a contract for the sale of property in Ein Gedi—also through the medium of the Administrator of *Shim'on Ben Kosba*.

Bundle "B" contains some 50 documents, of which only a few have been read. They are written in Greek and dated according to the years of the Emperor Hadrian, the Consuls, and the period of the "Arabian Province" which was established in place of the Nabataean kingdom in 106 CE. One of the land-lease contracts seems to indicate that the lessees transferred the land to each other in an effort to evade the regulations.

The document in the hollow reed belongs to the category of "Bound Deeds" and contains the text of the contract twice, once in the bound part (interior) and once in the open part (exterior). Owing to its brittleness, only the first part has thus far been deciphered. It begins with the date, "... Teveth, the third year of *Shim'on Bar Kosba*, Prince over Israel", and deals with the sale of a vegetable garden in Ein Gedi.

### *Ein Gedi*

In 1949, soon after the War of Independence, a limited investigation was made of the Dead Sea lakeside oasis. This year an archaeological expedition led by Prof. B. Mazar, President of the Hebrew University,

uncovered there remains of a flourishing Israelite settlement which confirm the history of Ein Gedi as recorded in biblical and other sources.

*First stratum.* The richest stratum was that of the Israelite period (7th-6th century BCE). A large quantity of pottery sherds and beads, and a miniature bone flute were found in the limited area uncovered. Ein Gedi's fame as a spice and vine-growing centre, as indicated in the Bible, was fully borne out by the relics, and indications of foreign trade were also discovered. Prof. Mazar thought that this period saw Jewish settlement here at its greatest, though it lasted only about 50 years. According to one theory, the settlement was built by Josaiah, King of Judah. It was completely destroyed by a fire, perhaps by the Edomites who invaded Judaea after the destruction of the First Temple.

The settlement covered an area of some six or seven dunams and is located on the terraced slopes of the hills. The dwellings were of brick on stone foundations, with adjoining courtyards and store-rooms stocked with various items. The conflagration was kind to archaeology and all these items were found *in situ*. A rare find was a small, oval, cameo-like piece of chalcedon bearing the face of a man of Egyptian character, and yet to be investigated.

*Second stratum.* The next level was of the Hellenistic period, from about the 3rd to the 2nd centuries, and it contained remains of many domestic earthenware utensils. The town developed later, in the Hasmonean and Herodian periods, from about 100 BCE (Alexander Yannai), to the destruction of the Second Temple in 70 CE.

In this layer, a Jewish citadel, previously touched on in 1949, was almost completely exposed. The long building is 20 by 7 metres; it may have been built before the settlement, and was perhaps one of King Uzziah's. During the Hasmonean and Herodian periods, Ein Gedi was an administrative centre, and the citadel would thus be aptly located. Within it were found coins of Alexander Yannai and, among other items, grains of barley and charred remains of wooden ceiling beams.

*Third stratum.* The uppermost layer yielded remains of a Jewish settlement of the Roman-Byzantine period, which lasted until the 5th or 6th century CE. Habitation here was less intensive and was apparently devoted in the main to terraced agriculture. The existence of such a Jewish settlement was noted by Eusebius and Jerome (4th-5th centuries CE).

*(To be continued in the next issue.)*



## REVIEWS OF BOOKS

HELLENISTIC CIVILIZATION AND THE JEWS, by VICTOR TCHERIKOVER, translated by S. Applebaum. The Jewish Publication Society and Magnes Press, Philadelphia-Jerusalem, 1959. 566 pp.

*Hellenistic Civilization and the Jews* is an English translation, published after Tcherikover's death, of his Hebrew study. The author's scholarly preparation fitted him peculiarly for this monumental work. He was thoroughly versed in the annals of the Ptolemaic and Seleucid Empires, and succeeded in studying their fascinating histories in direct relation to Judaism and the Jews. The work creates the general impression of a fresh, unprejudiced approach to a series of old problems. Tcherikover had the scientific "prudent doubt" necessary for the objective examination of historical evidence; at the same time, he had an intuitive grasp of the deep, swirling movement of events during the Hellenistic period which enabled him to present the history of that time in its organic development.

The book is in two parts, preceded by an introduction: "Hellenistic Civilization in Palestine" and "Hellenistic Civilization in the Diaspora". The introduction (36 pages) merits close attention not only for its material

content, but more especially for its function within the imaginative framework of Tcherikover's presentation. It covers the period from the opening of Alexander's victorious campaign (spring of 334 BCE) to the rise of the Ptolemaic and Seleucid powers. In formal content, these pages underscore elements of crucial importance: the fundamental difference between the oriental reaction in Egypt and in the Asiatic countries; the main cultural source for the later Hellenism of the Jews, i.e. the institution of the Greek *polis*; and the ultimate historical echoes of Alexander's own dream of a fusion between East and West. From one point of view, the remainder of the book might be described as an analysis of the seesaw struggle between the "internationalism" of the centuries after Alexander and the hard core of Judaism, fighting for its religious and ideological integrity.

Part I deals with Palestine; in it the developments to the time of Antiochus IV Epiphanes are traced. By skilfully marshalling the evidence, the author is able to reach the conclusion that Antiochus III had no desire to disrupt the politico-religious foundations of Jewish tra-

dition. Judaea entered the Seleucid State as a "distinct political unit". Antiochus III was welcomed by the pro-Seleucid party amongst the priestly class, including the High Priest, and he strengthened both the religious authority and the secular power of the priests. Consequently, the tendency to "Hellenization" which appears at this time among the Jews was not deliberately induced. It was merely the natural outcome of close contact with a Hellenistic world, with all its apparent advantages over the older Judaism and its way of life.

The philo-Hellenic movement originated in a dispute between two influential families of the Jewish aristocracy. Greek culture was sought after because the Greek element was considered the strongest support for personal power over the indigenous population. But the Hellenization of the urban areas laid Palestine open to two further developments: it drove a wedge between the urban citizenry and the oriental countryside, and it gave Antiochus IV an attractive opportunity to prepare for himself bastions of support in his imminent struggle with the Ptolemies. Thus, a Hellenization which started spontaneously and freely among the Jews "from within" turned out to be the pivotal point in a political development which brought on a national catastrophe.

Tcherikover examines the various theories about the motives for the *gezerot* of Antiochus IV. He aptly points out that we are here dealing with a very complex historical process

which cannot be described in simple terms. He indicates the Jewish rebellion of the "seventies", with its ideological bases, as the answer to the problem: the Hellenistic reform of 175 BCE put all the affairs of the city in the hands of the rich and caused a mass flight of Jews from the towns to the countryside, with the subsequent organization of guerrilla warfare; further, and more deeply still, the reform offended religious susceptibilities, and it led to a regrouping of forces around the Hasidim and, ultimately, to the rebellion. Antiochus reacted logically: his answer was the *gezerot*.

The author then recounts the war of liberation and the founding of the Hasmonean dynasty. The struggle between the Hasmoneans and the Greek *polis* was a political one, not a struggle between cultures. The Hasmoneans later went the way of Hellenization, and later still encountered the opposition of the Pharisees. The long struggle ended with the downfall of the Hasmoneans' Hellenistic aspirations. When the Roman period got under way, Hellenization again became a matter of choice; politically it was dead, but culturally it lived on.

In Part II, Tcherikover reviews the Hellenistic civilization in the Diaspora. For Egypt we are able to reconstruct a fairly detailed picture, but for other countries our knowledge is more fragmentary. In the Hellenistic period, Jews were dispersed throughout the Graeco-Roman world, especially in the eastern half of the Mediterranean. But authoritative

statistics about them are completely lacking. The author's analysis of the "Jewish Community and Greek City" (Part II, Ch. 2) is fascinating. Among other things, he shows that, by force of the Jewish religion and way of life, the "Jewish problem" often faced the Greeks and Romans with the same urgency that it has faced the modern world. He also concludes that the Jewish Diaspora, in its economic aspect, was quite different from those in mediaeval and modern times. The "one-sidedness" of ghetto life was absent. Differences between Jew and Gentile were religious and cultural, not economic. But the Jew outside Palestine was torn between the inclination to be assimilated—Tcherikover speaks of "ambition" in this connection—and his innate adherence to Jewish tradition. The ambition expressed itself in the following forms: adoption of Greek names and Hellenistic judicial frameworks, change of language, education and literary activity. Nevertheless, Jewish culture *as* Jewish culture never succumbed. The Jews lived in tightly organized communities, adhering to Jewish traditions, monotheistic faith, circumcision and observance of Sabbath and festivals.

With this account of the cultural climate in the Jewish Diaspora, Tcherikover's book closes. A lengthy appendix treating the sources for our knowledge of the Hellenizers in Jerusalem is followed by three further appendices: The origin of the family of Simon, Menelaus and Lysimachus; Antioch in Jerusalem; and Claudius'

Edict in the *Antiquities* of Flavius Josephus. Then follow 123 pages of notes on the text, an ample biography and an index.

It is difficult to summarize briefly the central quality or the essential qualities of this work, but here stands out Tcherikover's objectivity in his handling of historical sources. Great progress is evident in relation to G.F. Moore's work on the Tannaitic period, for example in the use of Flavius Josephus and Philo Judaeus. One gets the impression that Moore did not keep in mind their *apologetic* purpose: they did not merely *write* history, they *used* the writing of history for apologetic purposes. Further, and more important, the entire face of historiography has changed since their time. They did not simply write history, to adapt a phrase of Ranke's, *wie es eigentlich geschehen ist*. In Moore's work, of course, this lack of recognition stems from a refusal to review some *apparently* fundamental historical axioms on which he bases his views of Judaism, Hellenism and nascent Christianity of the early centuries. Such a review can only be born of a desire to know, irrespective of whether the knowledge acquired fits in with preconceived ideas. In the case of Tcherikover, it is a great pity that life gave him no time to deal in his objective way with the confrontation and headlong clash between the centuries-old Judaism, the rampant Hellenism and the emergent Christianity. As he conceived this book, it was not meant to extend into the Roman period, and it there-



fore answers its description. But it would have been a boon to all students of Hellenistic civilization among the Jews of the 1st and 2nd centuries of our era if he had been permitted thus further to extend his inquiries. Human scholarship and human knowledge would have benefitted greatly.

If there is any defect in Tcherikover's historical synthesis, it lies at this point: no one can claim to present a historically accurate analysis of Judaism, either in Palestine or in the Diaspora, without treating the thorny problems concerning the rise of what we know today as "normative Judaism" and its constituent traits that derived directly from its repulsion of the newly-born "sect", and this Judaism's fierce, at times unreasonable rejection of whatever the hated *Minim* appropriated. The author's study should have covered at least the first half of the 1st century AD, for it is no longer historically objective to write off Christianity as a Hellenization by the Jew of Tarsus of an essentially Jewish (if heterodox) doctrine first formulated in its simplicity and authenticity by the Galilean Fisherman. This is an outworn mode of thought made popular by 19th century rationalists who knew nothing of the *Koinê* literature, or of the Jewish literary circle of the last days of the Second Temple period. It is a facile portmanteau concept easily brandished because it avoids the issue. More research is necessary on this point and more reform of cherished positions required before we

shall be able to form an accurate picture of Judaism in Palestine and the Diaspora in the Hellenistic world of the Graeco-Roman period.

*Malachi Martin, S.J.*

HEBREW THOUGHT COMPARED WITH GREEK, by THORLIEF BOMAN, translated by Jules Moreau. Westminster Press, Philadelphia, 1960. 224 pp.

From time to time a book appears which is seminal in its importance. This may be the case even though much of it is not original and its subject matter has been debated internationally for decades. Boman's book, I believe, is of this calibre. The original German version appeared six years ago, so he has been able to take advantage of suggestions and criticism in the present English translation. Furthermore, the world of biblical scholarship is at present realizing that the study of semantics is quite as important as the study of philology; Boman has struck while the iron is hot. But apart from these advantages, his very competent handling of the material, revealing an acute understanding of both our Greek and Hebraic heritages, is put to such excellent use that the resultant thesis ought to be required reading for systematic theologians and Bible students alike. Jules Moreau has greatly contributed to the clarity of the exposition: much difficult subject-matter is always clear, and there is no odour of translation in the text.

We may be startled by the assertion in the introduction that Platonism and the Hebrew view of life are

related essentially and support joint values. The decisive and self-evident fact is not the antithesis, but the unity of thought between the two views. On the other hand, until he compares *both* fields with the negation of thought in Buddhism, one is aware of Boman's diligence in delineating rather the differences between the two than their similarities.

It is fortunate that the author spends most of his time on a fresh and incisive discussion of Hebraic modes of thought, since many interpreters throughout the centuries have analysed the Greek modes. Even though he frankly goes back to authorities of fifty or a hundred years ago, such as Orelli, R. Blake, G.R. Driver, I. Bursztyn, what he has to say is always instructive and fully up-to-date in its presentation.

His wise insistence on a study of the meanings of words offers the student with a general interest in the Old Testament a host of fascinating examples of the vitality of Hebrew thinking. Outstanding are his discussions of the concept of "being" and of the vitality of the "Word". All his conclusions are of importance theologically. In his discussion on the concept of "being", he shows (1) that logical "being" is expressed in Hebrew by the mere juxtaposition of two nouns, so that the equation AB means A is B; (2) that the verb *hayah* means "become" rather than "be", both with and without supplementary prepositions; (3) that thus *hayah* may have to be translated by "come", "come forth", or some other equally

vital verb. "The being of things is not the same as panpsychism, but rather 'being' is pre-eminently *personal* being". A person therefore not "is", but "becomes", just because he lives. The importance of this fact when applied to the living God is evident, since God's Being is "being to effect", as we see at historical moments like that of the Exodus, and these in turn must bear a content with a promise for the future.

This "dynamism" is something unknown to the Greek mind, as Boman shows in a discussion of the Eleatic, Heraclitean and Platonic schools; and though the Hebrews shared the concept of the dynamic power of the Word with the whole ancient Near East, yet even here they were unique. The Babylonians supposed the Word to be an ethereal substance; the Egyptians regarded it as a fluid issuing from the mouth of the god, so that they had no doctrine of creation, but merely one of emanation. Unfortunately Boman does not at this point enter the realm of study introduced to us by Rendel Harris in *The Origin of the Prologue to the Fourth Gospel* (1917), where he examines the parallel concept of *sophia*. But Boman gives us an excellent excursus on the *Song of Songs*, basing his exegesis upon the discussion of another topic, that of "Impression and Appearance", a chapter so rich that no summary could do it justice. Finally, there are valuable discussions of the concepts of Time and Space in the two civilizations, and of Symbolism and Instrumentalism, as he names his

topics. This last chapter contains a detailed discussion of a theme that needs attention—what Boman calls the “missing dimension” in God’s relationship to the world, viz “transparence”. This is a concept which Paul holds in the balance with transcendence and immanence in *Ephe-sians* 4:6.

A book not to borrow, but to buy, mark and inwardly digest.

George Knight

**THE COINS OF THE JEWISH WAR OF 66-73 CE**, by LEO KADMAN. *Corpus Nummorum Palaestinensium*, Second Series, Vol. III. Schocken, Jerusalem, 1960. 204 pp., 1 plan, 2 maps, 5 plates.

It is a real pleasure to announce the issue of another volume of the highly valuable *Corpus Nummorum Palaestinensium*, written, as were the two preceding volumes, by Mr Leo Kadman, President of the Israel Numismatic Society and the driving force behind the publication of the *Corpus*, a truly great enterprise. The present volume treats the coinage of the First Jewish Revolt, a subject often considered the most controversial section of Jewish Numismatics. The shift in assigning to the First Revolt the silver shekels and half-shekels formerly attributed to Simon Maccabaeus was effected by Hill nearly half a century ago. Was a similar shift necessary also for the bronze coins of year four? Reifenberg, in his well-known *Ancient Jewish Coins* (second ed. 1947), still hesitated to take this final step. The intense numismatic research of the last decade has, however, made it ever

clearer that the bronze coins of year four were also issued during the First Revolt, so that the name of Simon Maccabaeus—peace be with him!—will have to be stricken from the list of Jewish coins. The preparatory work of recent years, in which Kadman himself took a very active part, has now resulted in a synthetic presentation of the final conclusions.

After a short introduction (pp. 8-13) the author presents a detailed survey of the historical background of the period concerned, beginning with the turning point of the death of King Agrippa I in 44 AD and continuing until the very end of the War with the fall of the fortress of Massada (pp. 14-41). We are fortunate to have so rich an account of the First Jewish War in the works of Flavius Josephus, but he failed to give any information whatsoever concerning the issue of Jewish coins during this short-lived period of independence. It would have saved numismatists the centuries of work which Kadman surveys in an interesting chapter (pp. 42-49) on the problem of the shekels whose genuineness was at first often doubted (this question has since been settled in the affirmative) and which had commonly been ascribed to Simon Maccabaeus. Incidentally, an interesting inference formerly made by Christian scholars was that the well-known “thirty pieces of silver” (Matt. 26:15, 27:3 sqq) were explained as the thick Jewish shekels.

The following chapter (pp. 50-71) constitutes the most important part of the book: the evidence for assigning



the coins. The author accomplishes the double task of eliminating those coins which had been erroneously assigned to the First Revolt (mainly coins of later date which can be proved categorically to belong to the Second Revolt by specimens overstruck on Roman imperial, or Palestinian city-coins issued after the First Revolt), and assigning to the First Revolt those coins which actually belong to it. The latter subject is approached from various points of view. Suffice it here to give a general outline. The author stresses the improbability from a historical point of view of an autonomous Hasmonean coinage before the wealthy cities on the Phoenician and Palestinian coast renewed theirs; he then shows that the "five years" of the shekels, according to Jewish reckoning, perfectly fit the duration of the War. Archaeologically speaking, there is both positive and negative evidence. Positive evidence is provided by the discovery of Jewish shekels together with Tyrian shekels whose dates exclude the attribution to Simon; and bronze coins of *year four* have been found together with specimens of *year two*. As negative evidence there may be urged the complete absence of shekels and bronze coins of *year four* in excavations where they should have been found if they really belonged to Simon Maccabaeus (especially important, in this respect, was the first season at Beth-Zur by Sellers and Albright). Further arguments are supplied by numismatic and epigraphic considerations, aspects of which the

importance has already been stressed by Kadman and others.

After a quantitative survey and analysis of the surviving material in thirty-two museums and thirty-six private collections (pp. 72-82), and a thorough discussion of the significance of the symbols encountered on the coins, various inscriptions, dates, denominations, weight and size, and metallurgic composition (pp. 83-108), a final chapter (pp. 109-119) is devoted to details of minting technique and to the abundance of counterfeit shekels and shekel-medals, the latter mainly in connection with the infamous "thirty pieces of silver". The catalogue of the coins follows the same pattern as set for the preceding volumes, adapted, of course, to the peculiar character of the coinage under consideration. As a result of painstaking observation of different dies and minor varieties, the list of coins comprises no less than fifty-nine numbers, including fourteen so-called minute coins. An extensive bibliographical list, various indexes, two maps and five plates conclude the book.

It is the reviewer's opinion that Kadman's book offers a definite answer to the much-debated questions regarding the coinage of the First Revolt. Moreover, this catalogue may be considered a practically complete inventory, for the appearance of entirely new types is highly improbable. This, by the way, in contrast to the two preceding volumes of the *Corpus*: both for Aelia Capitolina and Caesarea new types have come to light, and further study has also made the

attribution of a few types described in those volumes rather doubtful.

A few other remarks may follow here. It is regrettable that this volume is marred by a host of typographical errors. Further, the author, as a non-Christian, prefers the sigla (B)<sup>CE</sup> to the more generally accepted BC and AD, as he is free to do. But to interpolate the former designation in quotations from Christian scholars (e.g., pp. 56, 58) is scientifically unjustifiable. Thirdly, it might be interesting to note here a fifth specimen of the very rare shekel of *year five* mentioned by E. Babelon, *Revue Numismatique*, 1887, p. 371. One more specimen of *year five* is contained in a small hoard (ten shekels and four half-shekels) discovered a short while ago, and now being examined by the present reviewer. Associated with these coins were a shekel from the mint of Tyre (year 178=AD 52/53), a provincial tetradrachm from the mint of Antioch (Emperor Nero, year 110=AD 61/62) and a Herodian oil-lamp, thus confirming once more, if need be, the correctness of the attribution of the Jewish shekels to the First Revolt.

In conclusion, Mr Kadman is to be congratulated on this very important and useful publication for which he rightly merits the acclaim of all numismatists. They eagerly await the next volume which, if this reviewer is well informed, will deal with the coinage of Ptolemais-Ace.

*Aug. Spijckerman, OFM*

MELODECTE — *Recueil de chants byzantins*. Edited with musical notations by Father ANTOINE SAYEGH, Vol. I, 1956, 202 pp. of musical transcriptions. Vol. II, 1958, 39 pp. of musical notation.

During past years, these volumes, published in 1956 and 1958 by the Seminary of St Anne in Jerusalem (Old City), have become available in the Melkite parishes of Israel as well, and have even captured the interest of musicologists. For this latter reason alone we discuss the work here, for there can be no question of the value of this anthology for liturgical use: it is the most comprehensive transcription to date of the religious chants of the Melkites, who are also known as "Rûm Orthodox" and "Catholics of the Byzantine rite and Arabic language".

Before reviewing the first volume, we should like to say a few words about the second volume, only 39 pages, which gives two "polyphonic masses", one in Arabic and the other in Greek. Both are in the Byzantine Eight Mode—the most common and most popular in the Eastern melurgy—with a harmonization in two to four voices. All this is clearly intended to provide rather a repertoire and instructions for the organization of parochial choirs than musical composition as such. The "polyphony" here is, in fact, based on a third-and-sixth pattern, as customary in popular Greek chants. The tritonic fourth, which sometimes derives from this system, according to Sayegh's own words, precisely confirms that we have here an unsophisticated tradi-

tion, not affected by occidental rules of harmony.

But more interesting for us is the rendition of traditional antiphonal and recitative responses in the Mass which appear in Vol. II and, of course, the hymns and melodies contained in Vol. I, which has more than 300 original traditional tunes, most of them without harmonization.

The author, and the Seminary of St Anne itself, had in mind only a practical aim; as indeed many other liturgical-musical publications of this centre of Catholic culture in the Middle East have no critical or scientific ambitions (for example, the works of Couturier: *Cours de liturgie grecque-melkite*, 3 vols., Jerusalem-Paris, 1912-30, and *Sullitourgikon*, Jerusalem, 1924, in Greek and Arabic). It is a known fact that no parochial choir in the Middle East is familiar either with the Psalmody or with the Greek language, possibly excepting those individuals who were trained at seminaries; the author therefore feels called upon to remark that "only that which can be of parochial or congregational use will be emphasized". A text, simple and intelligible to all, was thus needed. To simplify matters, Arabic and even Greek texts have been transcribed in Latin characters (according to a rather approximate phonetic transcription: *zoxa* (*patri*) instead of *doxa*; but, surprisingly, *cai* and not *ké*). The music, too, has been printed in the occidental notation and in occidental rhythmic measures. The texts follow the Horologion: they contain

the most commonly recited Troparia, Kontakia and Theotokia of the Mineon and of the Triodion, Services for other Feasts, the Akatiston, and others.

It is just this tendency towards "Westernization" that, for us, marks the value of this work. Generally speaking, it is known that the Melkites are the Westernizers of the East. Their very name (from the Aramaic *malka* or *melka*, "king", i.e. the *basileos* of Byzantium) indicates how the monophysite sects of the Christian East, during the early centuries, viewed (perhaps somewhat scornfully) this tendency to Westernization among Orthodox Christians of the Aramaic-speaking region of Antioch. Their ancient Antiochene or Syriac rite (even their Syriac language) was then abandoned in favour of the Greek-Byzantine language and the rite of the *basilei* of Constantinople. And if, after the schism of Cerularius in 1054, the "Byzantines of Syria" remained attached to Byzantium and not to the Pope of Rome, this was due to geopolitical factors. Their tendency to Westernization continued, and as early as the 16th and 17th centuries, i.e. as soon as Byzantium ceased to be a political-religious Imperial see, the Melkites sought their *melka* in Rome, and attached themselves to *Rûm*, now conceived as Roman Catholicism. The revision of the Greek and Arabic texts of the prayers according to the Catholic models was carried out by Meletius Karmi, Metropolitan of Aleppo, in the 17th century, and their revision from a dog-



matic point of view, under Patriarch Cyril VI of Antioch (1724-1759).

If, now, one compares the melodies of the Orthodox Greek-Byzantine communities of Salonica, Jerusalem or Sinai with the chants of the Melkites of Aleppo, Nazareth or Alexandria, one perceives immediately that there are fundamental differences in execution, despite the similar melodic lines in the same chants, which are rooted in the Greek-Byzantine popular chants of the 14th to the 17th centuries. We may take, for a well-known example, the widespread Troparion for Easter, *Christos anesti ec necrôn* or *Al Masih kam min bayn il-amwat* (both according to Sayegh's approximate transcription). When performed in Arabic by Arabs, the Melkite chants seem to us less "ornate", much less influenced by the "papadic" or "calophonic" musical technique of the more recent Greek-Byzantine chants. If one considers that also among the Greeks of Sicily and those of the Abbey of St Nilus at Grottaferrata, near Rome, the chanting is less nasal and less ornate, it becomes clear that the recent influence of Byzantium (perhaps one should rather say here "Istanbul"! ) was felt more among the Greeks, who had submitted to Turkish influence, than among the Arabs on the one hand, and the Italo-Greeks on the other.

Scientific research into the melurgy of the Eastern Christians, which might provide us with accurate information concerning Byzantine history and music, as well as about the

popular chants of ancient Semitic peoples, is still in its early stages. Beyond the works published by the St Anne Seminary, mentioned above, we have only C.S. Khouri's book (*Chants Ecclésiastiques Byzantins*, Cairo, 1935). It is true that the Maronites have published some works; but all the volumes of Father Ashkar, in which the harmonizations are intended for use in churches with organs, are very far from a faithful notation of the oral and monodic popular liturgical tradition which alone provides reliable and valuable evidence. We should mention, on the other hand, the remarkable works of Father L. Dayan, of the Mechitarist monastery of San Lazzaro, Venice, who has undertaken the publication of a series of some twelve volumes entitled "The Hymns of the Armenian Church". The first two volumes, based on the "isolated" oral tradition of the Armenians in the Diaspora of Venice, and provided with meticulous musical notation, were presented to the Third International Congress of Sacred Music in Paris (1957). On Syrian-Jacobite rites, the few pages of notation published by Idelson are almost the only material available; the publications of Hoeg, Tillyard and Wellesz, *Monumenta Musicae Byzantinae*, and the works of Father Tardo of Grottaferrata, deal exclusively with palaeographic evidence and disregard the testimonies of oral tradition. It is precisely such testimonies, in fact, that one must scrutinize today. They are particularly available here in the Holy Land (on both sides of the Is-

rael-Jordan border), where all Christian sects are represented, and where they claim direct connection with ancient and venerable liturgical and musical traditions. Modern methods of immediate tape-recording (and then of transcription and comparative research) would make this work as

simple as it is important. Sayegh's *Mélodecte*, while lacking any scientific aspiration, nevertheless rests on a substantial, direct and reliable local oral tradition, and it is, therefore, a valuable document and an example to follow.

*Dr Leo Levi*

## BOOKS RECEIVED

A CHRISTIAN THEOLOGY OF THE OLD TESTAMENT, by G. A. F. KNIGHT. SCM Press, London, 1959, 383 pp.

THE MONKS OF QUMRAM, by EDMUND SUTCLIFFE S. J. Burns & Oates, London, 1960, 272 pp.

THE AUTHENTIC NEW TESTAMENT, edited and translated from the Greek by HUGH J. SCHONFIELD. Dennis Dobson, London, 1956, 568 pp.

OTTOMAN DOCUMENTS ON PALESTINE 1552-1615, by URIEL HEYD. Clarendon Press, Oxford, 1960, 204 pp., 17 plates.

POR LOS CAMINOS DE ISRAEL, by

ERNESTO PINTO. Ediciones Wainstein, Montevideo, 1960, 175 pp.

TEXTUS, Annual of the Hebrew University Bible Project, Vol. I, edited by C. RABIN. Magnes Press, Hebrew University, Jerusalem, 1960, 213 pp. Articles: I. BEN-ZVI, The Codex of Ben Asher; M. H. GOSHEN-GOTTSTEIN, The Authenticity of the Aleppo Codex; D. S. LOEWINGER, The Aleppo Codex and the Ben Asher Tradition; G. R. DRIVER, Abbreviations in the Massoretic Text; A. DIEZ-MACHO, A New Fragment of Isaiah with Babylonian Pointing; S. TALMON, Double Readings in the Massoretic Text; I. YEIVIN, A Massoretic Fragment from the Cairo Geniza.

## WELCOME TO THE PENTECOSTAL WORLD CONFERENCE

*The Ministry of Religious Affairs extends a cordial welcome to the delegates of the Sixth Pentecostal World Conference in Jerusalem. The location of your conference in Jerusalem, the City of Peace, underlines our common aspirations for peace throughout the world.*

*May your stay in the Holy City bring you into ever-closer contact with the Book, and with the People of the Book. May He who dwells in Zion inspire your deliberations for the common benefit of all mankind, in accordance with the great ideals of the Prophets of Israel.*

DR S.Z. KAHANA  
*Director-General*

## CHRONICLE OF EVENTS

### FOURTH SEMESTER AT THE ISRAEL-AMERICAN INSTITUTE

On 23 February, the Spring semester of the Israel-American Institute of Biblical Studies was inaugurated with a reception for students and faculty. More than fifty friends of the Institute gathered for the occasion on its premises at 55 Street of the Prophets. The new students were introduced by the Rev. J.F. Prewitt, Field Director, after which they spoke briefly of their educational backgrounds and their purposes in coming to Israel. Dr S. Colbi welcomed the students on behalf of the Ministry of Religious Affairs. The current group of students come from the United States, Canada and Finland.

The course of study this semester will last for 18 weeks, and the curriculum will embrace classroom studies and field work. The subjects include Hebrew, Church History, Archaeology, History of Jewish Thought, Pro-



phesy, and a Geographical Orientation. A particular experience planned is a one-week stay at Kibbutz Nakhshonim, where the group will participate in an archaeological excavation directed by the Department of Antiquities. The geographical orientation field trips will take the group from Dan in the north, past Beersheba and down to Eilat at the southern tip of Israel. During the term the students will have numerous opportunities to take part in the country's diverse social and cultural events, including Israel's *Bar-mitzva* celebrations.

Weekly throughout the semester, guest lecturers from various Government ministries, economic experts, leading archaeologists, educational figures and others will address the group, giving them a well-rounded picture of the State of Israel and its people.

#### RECONSECRATION OF MONASTERY *AD COENACULUM*

On 9 February, the chapel of the Franciscan monastery *ad coenaculum* on Mt Zion was reconsecrated by the Very Rev. Father Joseph Alliot, Vicar of the Custos of the Holy Land. Among those present at the ceremony were Mgr Domenico Capozzi, OFM, Archbishop-in-exile of Taiwan; the Right Rev. Father Leo Rudloff, Abbot of the Dormition; and Messrs S. Colbi and M. Mendes of the Ministry of Religious Affairs. The monastery, which had been restored by the Israel authorities to the Custody of the Holy Land on Pentecost 1960, has lately been repaired and reconditioned. Mgr Capozzi will reside there, and be in charge of the place.

#### DEATH OF POLISH CHRISTIAN WHO RESCUED JEWS

On 16 February, the Latin Church of St Nicodeme in Ramleh was the scene of the funeral rites celebrated for Mr Witold Fomenko, a Christian who saved the lives of numerous Jews during the Hitler regime in Poland, and who subsequently (1957) settled with his family in Ashkelon. Mr Y. Cutler, Chairman of the Association of Immigrants from Lutsk (Poland), eulogized Mr Fomenko as "a righteous man, a saint and a hero, who imperilled his own life and that of his family in order to save persecuted Jews". The church was filled with mourners, among them many who owed their lives to the deceased.

#### *DEIR ES-SULTAN* RECOGNIZED AS ETHIOPIAN PROPERTY

On 27 February, the Heads of the Coptic and Ethiopian Communities in the Old City of Jerusalem were informed by the Governor of that city that a ministerial committee appointed by the Government of Jordan to

examine their respective claims had decided to restore complete ownership of the *Deir es-Sultan* ("the King's Monastery") to the Ethiopian "nation" residing in the Holy City. This verdict puts an end to a long, drawn-out controversy between Copts and Ethiopians which had caused much bitterness and suffering to the Ethiopian pilgrims in the Holy Land.

(On the historical background of the controversy and the present decision, see "*Debre Gennet*, the new Ethiopian Monastery in Jerusalem", by Dr Ch. Wardi, in *Christian News from Israel*, Vol. V, No. 1-2, pp. 17-19).

#### NEW ARMENIAN PATRIARCH RECOGNIZED BY ISRAEL GOVERNMENT

On 5 March, His Beatitude Yeghishe Derderian, the newly-elected Armenian (Gregorian) Patriarch of Jerusalem, was granted official recognition by the Government of Israel in the course of a ceremony held at the Ministry of Religious Affairs. The Patriarch, who resides in the Old City, was elected there by a general assembly of the Brotherhood of St James in July 1960. His election was subsequently ratified by the King of Jordan and now by the Government of Israel in accordance with the constitution governing the Armenian Patriarchate.

At the ceremony, Dr S. Z. Kahana, who represented Mr David Ben-Gurion, the acting Minister of Religious Affairs, spoke of the similarity of destinies of the Jewish and Armenian nations and presented to the Patriarch a silver-bound Hebrew Bible. His Beatitude, visibly moved by these attentions, thanked the Government for the consideration shown both to him and his followers in Israel.

Among those present at the ceremony were Mr A. Gilboa, Chief of Protocol, representatives of the Armenian clergy and laity, and senior officials of the Ministry of Religious Affairs.

#### FOLKLORE CONGRESS DEVOTED TO ELIJAH

On 18 March, the Second World Congress of Jewish Folklore convened in Haifa, having as its theme this year, the Prophet Elijah and his influence on traditions and customs of the Jewish and other peoples. Some 40 papers were read on the ancient Prophet, as he appears in religion, in folk tales, in songs and proverbs, in music and the theatre. In addition to discussions of Jewish lore, papers were read on Elijah in Christian, Moslem and Druze traditions. There were also lectures on the Cave of Elijah on Mt Carmel, a description of Christian worship therein, and a report on the Cave as a place of miraculous cures. One of the purposes of the Congress was to prepare records, a catalogue, and archives

on everything published in any language on the Prophet as well as to record the as yet unpublished folklore in possession of the various Jewish Communities gathered in Israel.

(On the significance of Elijah in the history of religion, see "The Great Decision on the Heights of Carmel", by Dr D. F. Malan (the late Prime Minister of the Union of South Africa), in *Christian News from Israel*, Vol. IV, No. 2-3, pp. 20-22).

#### \$1,000,000 GIFT FOR ARCHAEOLOGICAL MUSEUM

On 13 March, an announcement was made by President Ben-Zvi to the effect that a \$1,000,000 gift for the erection of an Archaeological and Biblical Museum in Jerusalem was made by Messrs Charles and Edgar Bronfman, Mrs Phyllis Lambert and Baroness Minda de Gunsburg, on the occasion of the 70th birthday of their father, Mr Samuel Bronfman of Toronto. Mr Ben-Zvi said that the museum "will help Israel achieve her aspirations of becoming a world centre of culture. New light on the Bible and on the entire ancient Middle East—which provided the spiritual and material roots of later civilizations—is constantly being cast by Israel archaeological expeditions. As an ancient centre of world culture, it is only fitting that Jerusalem now take its place alongside of Rome and Athens as a repository for works of scholarship and art".

The Samuel Bronfman Museum, with its more than 15 pavilions and galleries, will be part of a complex of buildings which will include the Bezalel Museum, the Shrine of the Book (for the Dead Sea Scrolls) and the Billy Rose Art Garden. This cultural centre will rise on a 25-acre plot bounded by the Hebrew University, the Monastery of the Cross and the proposed Knesset (Parliament) building.

#### DAY OF MOSCOW PATRIARCH IN JERUSALEM

On 19 February, a solemn liturgy was performed at the Russian Church of the Holy Trinity in Jerusalem in honour of Patriarch Alexis of Moscow and all Russia. Chief celebrant was His Beatitude Kyr Benediktos I, Greek Orthodox Patriarch of Jerusalem, who was assisted by numerous members of his clergy as well as by Russian monks and priests residing in Israel. Among those present were members of the Eastern Orthodox clergy, Russian and Greek diplomats, Government officials, lecturers and students of the Swedish Theological and Israel-American Institutes. After the ceremony, a reception was offered by the Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission in Jerusalem.



## BAPTIST ELEMENTARY SCHOOL IN NAZARETH

On 15 March, a baptist elementary school was dedicated in Nazareth, in the presence of the Rev. Dr C. Goerner, Secretary General of the Baptist Convention for Europe, the Middle East and Africa. The building, which cost some \$120,000, was erected with contributions from the Baptists of the United States.

At a reception held in the Nazareth church, Dr Goerner promised the continued support of Baptists in America for the denomination's work in the Holy Land, and pledged the funds needed for a gymnasium, which will complete their complex of educational institutions in Nazareth. In his address Dr Goerner stressed the importance of the city as sacred to Christians of all denominations.

## NINTH BIBLE CONFERENCE IN JERUSALEM

On March 26, the Ninth Conference of the Israel Bible Society opened in Jerusalem in the presence of nearly 1,000 Bible enthusiasts, including the Prime Minister, the Minister of Education, the Knesset Speaker, the Chairman and members of the Israel Executive of the Jewish Agency and many noted scholars. The three-day conference was mainly devoted to the "Wisdom Books"—*Proverbs*, *Job* and *Ecclesiastes*. The second subject was "King Cyrus in the Prophetic Vision and History of the Return to Zion". The latter theme was selected to mark the 2,500th anniversary of the proclamation of King Cyrus the Great, in which he sanctioned the return of the Jewish exiles to Zion.

Mr Ben-Gurion, who delivered an address on "The Personality of King Cyrus", took the occasion to welcome two members of the Iranian Parliament who attended as guests. Mr H. Gvoryahu, Chairman of the Israel Bible Research Society, remarked at a press conference that the number of Bible study groups in Israel had of late grown prodigiously, embracing men and women from all walks of life, including factory workers, veteran pioneers, Hadassah and Wizo women.

## SITUATION IN THE *DEIR ES-SULTAN* TO REMAIN *IN STATU QUO ANTE*

On 2 April, a decision by King Hussein of Jordan was made public, to the effect that his former ruling recognizing Ethiopian rights to the *Deir es-Sultan* had been suspended and that the situation in the Monastery would remain *in statu quo ante*... This *volte-face*, resulting from a protest lodged with the Government of Jordan by the Coptic Patriarch of Alexandria and supported by an intervention of the United Arab Republic,

is considered to have been determined by motives of political expediency indicative of the King's new policy.

The above-mentioned move by Abuna Kyrillos VI, Coptic Patriarch of Alexandria, aroused profound indignation in Addis Ababa (the Ethiopian press reported, *inter alia*, public demonstrations in the capital) and provoked Abuna Basilios, Patriarch of Ethiopia, to warn his colleague that the controversy might "destroy the ties of affection and brotherly love that exist between the two Orthodox Coptic Churches". It may be recalled that the Patriarch of Ethiopia is virtually independent of his Alexandrian colleague and depends on him only for the rite of consecration.

#### BAPTISTS IN ISRAEL CELEBRATE GOLDEN ANNIVERSARY

On April 10, the Baptist Convention in Israel celebrated its 50th year of activity in the Holy Land with special services in Nazareth, conducted by the Rev. Dr R. G. Lee. Dr Lee, Pastor-Emeritus of Bellevue Baptist Church in Memphis, Tennessee, has served three terms as President of the Southern Baptist Convention (embracing more than 9,000,000 Baptists in 39,000 churches) and has written more than 30 books on religious subjects.

Baptist activity here began with the efforts of an Arab pastor, the Rev. Shukrey Musa of Safed, who was converted in 1909 in Dallas, Texas, through the ministry of Dr George W. Truett. Pastor Musa returned to Palestine in 1911 and a year later he began the work in Nazareth that has continued uninterrupted until today. The first Americans to represent the Southern Baptists in the Holy Land were Dr J. Wash Watts and the Rev. F. B. Pearsons, who came to Jerusalem in 1925 and built there the present church and premises. National Baptist leaders maintained the work throughout the difficult years of the Palestine riots and World War II and today there are Baptist centres in Nazareth, Jerusalem, Petach-Tikva, Tel Aviv, Kafr Kana, Acre and several Arab villages.

The ceremony in Nazareth was attended by religious leaders, Government officials and other public figures. Mr J. Fattal conveyed the greetings of the Ministry of Religious Affairs, and expressed his best wishes for a successful second half-century.

## THE SIXTH PENTECOSTAL WORLD CONFERENCE

by DR CH. WARDI

A desire to see the historic sites associated with the Christian faith is expected to draw some 3,000 members of 24 Pentecostal organizations to Israel to attend a World Conference which will be held in Jerusalem on May 19-21. The date was chosen so as to overlap the day of Pentecost from which the organizations have taken their name. The meetings, intended to be an occasion for worship and fellowship, will be held in the large National Convention Hall known as *Binyenei Ha'ooma*, made available to the Conference by the Government through the Tourist Corporation. Before and after the meetings the delegates will be able to visit the country so dear to their hearts and to meet the people in whose restoration they are so deeply interested. Pentecostals, in fact—as the Rev. Gayle F. Lewis, coordinator of the Conference, has indicated—feel that Israel has a definite place in God's plan regarding “the second coming of the Messiah”.

Represented at the Conference will be the Pentecostal Fellowship of North America, the Church of God in Christ, and twelve or more Pentecostal organizations from Europe, Asia, Africa and South America. The combined strength of these groups is estimated at about 10 million souls. The speakers scheduled to address the Conference include: Prime Minister David Ben-Gurion, Mr H. W. Greenway of England, Mr Roberto Bracco of Italy, Mr James A. Cross of the USA, Mr Eino I. Manninen of Finland, Mr E. Lessnussa of Indonesia, Mr. Lewi Pethrus of Sweden, Bishop D. L. Williams and Mr Thomas Zimmerman of the USA.

Pentecostalism as the experience of, and the belief in, baptism in the Holy Spirit (as described in *Acts* 2:4) could be said to be as old as the Christian Church. Some prefer to indicate Montanism as its most ancient and typical embodiment. However this may be, it has reappeared time and again in the course of Christian history and has had modern revivals in the 18th, 19th and 20th centuries. Its first American manifestation, according to some historians, was the Jonathan Edwards Revival of 1734.



The Kentucky Revival at the beginning of the 19th century showed an even greater wealth of typically Pentecostal manifestations. The present Movement, however, traces its origin back to the revivals which took place in the United States and in Canada towards the end of the 19th century. These, while considering the prophecy of *Joel 2:28-29* as referring to the "speaking in tongues" on the day of Pentecost at the beginning of the Christian era, found there also allusion to a later widespread speaking in tongues, to occur at the *end* of the Christian era, i.e. before the second coming of Christ. These modern Pentecostals believed that the second coming was imminent and, fired by faith and enthusiasm, developed an intense evangelistic activity. As early as 1906, their missionaries crossed the seas to carry the Gospel to China, India, South Africa, Brazil, Chili and other countries. By 1909 they had taken root in Britain, Sweden, Norway and Germany. In only ten years the Movement became worldwide.

At first, these "Spirit-baptized" congregations felt no particular urge to organize or to coordinate their efforts. But subsequently they began to associate in broader fellowships, and by 1914 several organizations emerged in the USA and elsewhere. In 1915 the "Elim Foursquare Gospel Alliance" was formed in Ireland; and in 1924, the "Assemblies of God in Great Britain and Ireland", a movement that was to receive its greatest impetus between 1925 and 1935 from the fervent preaching of three Welsh evangelists, Stephen, George and Edward Jeffreys. The various groups, although they sprang up and developed independently of each other, found themselves sharing a number of doctrinal beliefs, and to be all in conflict with the Churches from which their membership originally derived. The need was therefore felt for a cooperative fellowship of all Pentecostal bodies, and an attempt to satisfy this requirement was first made in 1947 by convening a World Conference in Zurich. Under the inspiration of this Conference, the Pentecostal Fellowship of North America was founded in 1948. Today it is the largest Pentecostal organization and embraces the following Church groups: Assemblies of God, Church of God, Church of God-Mountain Assembly, Congregational Holiness Church, Elim Missionary Assemblies, International Church of the Foursquare Gospel, International Pentecostal Assemblies, Open Bible Standard Church, Pentecostal Assemblies of Canada, Pentecostal Church of Christ, Pentecostal Holiness Church, and Free Will Baptists of Pentecostal Faith. Since 1948, further World Conferences have been held in Paris, London, Stockholm and Toronto, attended by ever-growing numbers of representatives.

Considered in its doctrine, modern Pentecostalism is sometimes viewed as a left wing of the Holiness Movement which was started shortly after the American Civil War. In fact, both "wings" have in common the fundamental doctrines of the Arminian Churches and, like the fundamentalists, entertain "pre-millennial" expectations (i.e., they believe that the second coming of the Messiah will occur prior to the beginning of the Millennium). But what in particular distinguishes the Pentecostals is their emphasis on the third Person of the Christian Godhead, the Holy Spirit, and especially their belief in baptism in the Holy Spirit. The Holy Ghost is no more to be conceived of as "an amorphous, indefinable substance that the Christian becomes recipient of at baptism". "The Holy Spirit is not vague and empyreal. He is the powerful, pulsative, vigorous person of the Godhead, who is able to breathe upon illiterate fishermen and transform them into forceful evangelists, capable of bringing Christianity to a pagan world". "He is the life and the fire of the Church: the personal Person of the Godhead who was sent to give power to the Church; and to dwell within the believers, and to transfigure the lives of those who are willing to yield their lives to God". But where are the signs of this indwelling fire visible in the Church today? Only flickers of it can be seen in the Healing Services and in the Mission Fields. Yet it is the whole Church that needs to be revitalized, pervaded by the breath of the Holy Ghost. "Miracles should be just as much a reality for 20th century Christians as for believers in the Apostolic days."

Repentance and conversion of the sinner are the barest minimum essential for life eternal. For the serious Christian, however, there is a further step for the reception of the full promise of God, and that is the acceptance of the Gift of the Holy Spirit. What this means can best be seen from an evocation by a Pentecostal writer of the first Christian outpouring of the Spirit in the room on Mt Zion: "The room was filled. Those present were overwhelmed, submerged, baptized, filled and saturated; brought fully under the sway and control of the blessed Spirit; mind, soul and body completely carried away by the torrent of divine power, which came like a mighty landslide from the hills of glory, until they burst forth in rapturous, heavenly, ecstatic utterance in the Holy Spirit, entirely supernatural".

Baptism in the Holy Spirit obviously is an ecstatic experience, accompanied and signalized by the speaking in an unknown tongue and sometimes also manifested by other charismatic gifts, such as prophecy and healing. The speaking in an unknown tongue implies relinquishment of

a man's own tongue so that he may be guided by the Spirit: a sign that he has been permeated by the Spirit and has surrendered to it.

Many Pentecostals consider the work of the Holy Spirit an important factor in the dispensational scheme of world history. History, according to this view, has known several dispensations, the sixth one having begun about 1890, when a great outpouring of the Holy Spirit occurred. Since then the Spirit has been active in completing the body of Christ in preparation for its rapture when He will raise the dead and transform the living Christians. During the subsequent period, of "Jacob's tribulation", the Holy Spirit will seal to himself the 144,000 Jews (*Revelation 7*). Then will begin the final dispensation, the Millennium, when the Messiah will reclaim and transform the earth according to *Joel 2:28-29*, *Isaiah 32:15* and *44:33*, *Ezekiel 36:27*. The climax of the Holy Spirit's work will be reached during the Millennium, when He will pervade the earth with His presence and teach men to glorify God, remove all sickness, liberate the groaning creation of its travail, and bring everything into subjection to the Messiah.

## WHY IN JERUSALEM?

by the REV. DONALD GEE

Editor of *Pentecost*

Is God Sentimental? The question may appear irrelevant and even irreverent, but it is provoked by the approach of the Pentecostal World Conference in a city that probably stirs more sentiment than any other on earth. When Jerusalem was first suggested at Toronto in 1958 as a possible venue for the next World Conference, the emotional response was so immediate and overwhelming that the Advisory Committee appointed had almost no option but to explore every possibility of giving it satisfaction. In a special message, its revered chairman, Dr Howard Courtney, truly said that the thought of meeting in Jerusalem "has stirred the imagination and fired the hearts of Pentecostal people around the world . . . What Christian has not longed to walk where Jesus walked, and visit the land of the prophets and apostles, the land that gave us our Holy Bible?" It will do us no harm to recognize that the quite proper longing to which



he refers arises from sentiment. The scholar and the archaeologist have their own particular specialized reasons for visiting the Holy Land, but for the average Christian the supreme considerations are emotional. They are none the worse for that.

Sentiment is defined as "a mental feeling" or "a feeling respecting some person or thing". For our present purpose, it is feeling respecting a place—Jerusalem. The thought that produces the feeling is rooted in historic association with events that happened there, with persons and a Person who once lived there, and with future events foretold in the Bible. Christian sentimentality in these connections is holy, healthy and true; therefore a visit to Jerusalem can be emotionally invigorating and in so far as emotion is kept in its proper place in our spiritual life it can do us good. Incidentally, especially under wise and competent guides, it increases our intelligent understanding of the Bible and builds us up intellectually as well as emotionally. But if a visit to the Holy Land provokes nothing but sentimentality its spiritual benefits are doubtful, and that is the real danger with many pilgrims.

There is an added and powerful element when a Pentecostal Conference is going to be held during Whitsuntide, or the Feast of Pentecost, in the city of Jerusalem, for it was there that the first Outpouring of the Holy Spirit was given in this dispensation, and there is an inevitable and powerful association of ideas, as to both time and place. We are tempted by sentimentality to suppose that there will be some special reasons why God should repeat Himself. Something of the same sentimentality, and with much weaker reasons, moved many hearts when special "Jubilee" meetings were organized in Los Angeles five years ago in commemoration of the historic outpouring in old Azusa Street Mission in 1906. We love to imagine that God is just as sentimental as we are, and that therefore He will repeat Himself if we go back to some former place of blessing.

Which brings us back to the question before us—Is God Sentimental? Have we good grounds for believing that the Eternal is moved by any law of association with certain times and places? It is good to pause before we affirm too hasty a denial. The Bible story of Jacob and Bethel comes to mind (*Genesis* 31:13). The Scottish paraphrase "O God of Bethel" is a concession to religious sentiment based on sacred history. The Holy Land itself is undeniably linked with very definite promises made by the Lord to His friend Abraham (*Genesis* 13:14-17) and Israeli love for the land is both a powerful and a legitimate sentiment which Bible lovers can particularly appreciate. If there is one spot on earth where divine sentiment



can be expected to manifest itself it will be the city of Jerusalem. Apart from inspired words in some of the Psalms we have our Lord's passionate lamentation over the city recorded in *Matthew* 23:37-39. In that profoundly moving passage we have sentiment at its highest level. It closes with a definite look at the future. With these passages before us we would be prepared to affirm that God can be sentimental.

But are we on sure ground when we want to apply this to the Gift of the Holy Spirit "upon all flesh" that was inaugurated in Jerusalem on the Day of Pentecost? Are we justified in expecting that for sentimental reasons, either divine or human, we can expect a renewed Pentecostal Revival to commence in Jerusalem in 1961? We pray for such an outpouring by the grace of God, but our only proper ground for faith lies in the thousands of people there gathered fulfilling the spiritual, rather than the geographical conditions. If sentimentality provoked by being gathered in Jerusalem can help our spirituality then let it work. But the fact is that sentimentality seldom assists spirituality, but rather the reverse. It is a healthy corrective to recognize that the spiritual conditions for another springtime in the Pentecostal Movement of the twentieth century can be fulfilled just as readily in London, or New York, or anywhere on earth. The abiding conditions of receiving the gift of the Holy Spirit remain unaltered and unalterable. They are faith and obedience, and God delights to meet humble and longing hearts wherever and whenever they are found. Therefore let the millions of believers who cannot be with us in Jerusalem over the Feast of Pentecost in 1961 take fresh heart. It can even be in the divine economy that God will give renewed outpourings of the Spirit at the opposite ends of the earth!

We should like to conclude with a further quotation from Dr Courtney: "After many centuries of being wanderers on the face of the earth, God has brought His ancient people Israel back to their own land from scores of nations around the world in fulfilment of His prophetic promises. Today Israel stands as a sovereign state with its own parliament, its own flag, language, currency, army, navy, air force, and the most zealous national pride one could encounter.

And this supernaturally restored nation—this nation which is walking to the tune of the prophets, this nation which God had promised to bring into being at the closing days of this dispensation—has invited the Pentecostals, the custodians of this last-day outpouring, to be their guests on Pentecost Sunday 1961.

It seems somewhat significant that about the same time Israel was re-

born as a nation the First Pentecostal World Conference was held. This great "Pilgrimage Convention" of Pentecostal people from half a hundred countries around the world, this remarkable opportunity of Christian fellowship of believers of over half a hundred nations around the world on the Day of Pentecost in such sacred and holy surroundings, surely is more than just another gathering; it is an occasion of God's divine providence.

Who can tell the spiritual and prophetic significance and the divine providence of this momentous and historical gathering? Who knows but what God may do a work that will have spiritual implications that will touch every area of this world?

As hundreds upon hundreds of Pentecostal believers plan, pray and look forward with great eagerness and anticipation to meeting together in Jerusalem on the Day of Pentecost, we are reminded of the words of the apostle, 'He hastened, if it were possible for him, to be at Jerusalem the day of Pentecost'."

## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1960/1961

By DR AVRAHAM BIRAN  
Director of Antiquities

The past year has been rich in archaeological activities which have rewarded scholar and layman alike. The exciting results from the explorations of the Dead Sea caves in the spring of 1960 were repeated in the spring of 1961. Much light was thus shed on a little-known period of history of the 2nd century BCE. Remains of civilization 5,000 years old also rose out of the dust of the caves in the forbidding gorges of the Judean mountains. From other parts of the country as well a panorama of cultures was opened up, ranging from early man through the biblical, Roman and Byzantine periods. Even the depths of the sea contributed to the increase of our knowledge of the country and its people.

### *The Dead Sea Caves*

In 1960 the most exciting finds were, of course, the Bar Kochba letters. These served to rebuke those who question the historical memory of a people simply because one cannot always provide "incontestable proof"

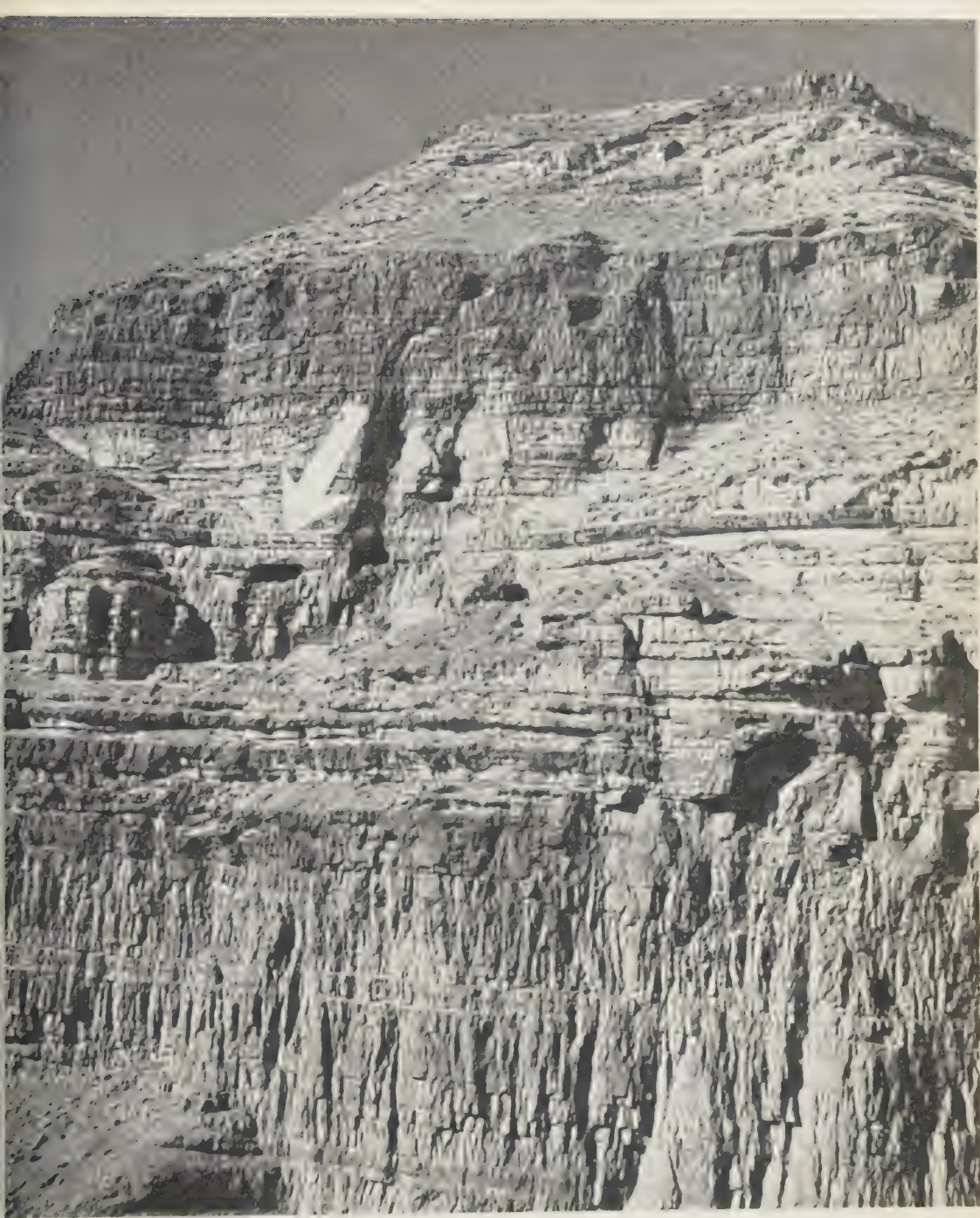


of a tradition transmitted orally from generation to generation. They demonstrated to would-be sceptics the existence of this almost legendary hero (the letters or orders begin "From Shimeon Bar Kochba", and in some cases add the title "Prince over Israel"), and established the veracity of the rabbinic tradition which called him *Bar Kosiba*, from the name of his birth-place (see Yadin's report in *Christian News from Israel*, Vol. XI, No. 3, Oct. 1960). Of other finds mention should be made of a seal—which might be Bar Kochba's own—depicting a man fighting a lion. It is a tiny clay fragment on a piece of cord and was found with the bundle of letters. The shrouds found in the cave wrapped round dismembered skeletons may be mantles for Scrolls of the Law.

Following last year's success, a second expedition was carried out this year from 14 to 27 March. It was again jointly sponsored by the Hebrew University, the Government Department of Antiquities and the Israel Exploration Society. It was also fully supported by the Israel Army, which gave invaluable assistance by installing generators to bring electricity into the caves, preparing the approaches to them, and providing rope-ladders, mine detectors, and radio and field telephones. This year again there were four teams.

*Cave of the Pool.* The team of Prof. N. Avigad explored caves in Nahal David near Ein Gedi. In the "Cave of the Pool" he found remains of three distinct periods: Chalcolithic (4th millennium BCE); Israelite (7th century BCE), of which pottery, loom weights and spindle whorls were found (Pl. III/2); and Roman. From the third period came pottery, pieces of matting, ropes, shreds of cloth, fragments of wooden articles, arrows and wooden combs. There were also remnants of food, such as dates, pomegranates, nuts, and animal bones. A thick layer of ashes indicates that fires were lit for cooking over a long period.

Special mention should be made of the plastered pool, 5 metres long and 1.20 metres wide, built at the entrance to the cave for the purpose of collecting water. Two bronze coins were also found. The first, from the Bar Kochba period, has a palm and *Shim'on* on one side, and on the other a vine leaf and the Hebrew inscription, "For the freedom of Jerusalem". The second coin is from Tyre, of the year 130–131 CE. It is thus evident that the Cave of the Pool, too, served as a hiding-place for the people of nearby Ein Gedi during the Bar Kochba revolt. The pool proves that the inhabitants of the cave prepared well ahead for the days of emergency and siege. The fact that in the cave itself no special articles



iff in the vicinity of the Dead Sea, on which three cave entrances appear like pock-marks. The arrow indicates the *Cave of the Letters*. The plateau above was the site of a Roman camp which prevented the rebels leaving their places of refuge. The forbidding nature of this rock-face illustrates the great difficulty of access, common to most of the caves explored during these two seasons. Entry was gained by the use of rope-ladders and other equipment provided by the Israel Army.





1. The work of excavation in the Cave of the Letters (Prof. Y. Yadin's team), where last year the ~~national~~ Bar Kokhba letters were found.



2. An almost complete skeleton as it was found, lying on a mat, in the Cave of Dread (Dr Y. Aharoni's team). Many of those who took refuge in the cave must have died of starvation.





1. Some of the articles from the Cave of the Letters being surveyed by (l. to r.) Mr Y. Aviram, Expedition Coordinator, Prof. Y. Yadin, and his assistant, Mr D. Ussishkin.



2. Some of the artifacts, from the time of Bar Kochba, recovered from the Cave of the Pool (Prof. N. Avigad's team).

1. One of the numerous unique objects in the hoard of Chalcolithic finds unearthed in the Cave of the Treasure (Mr Bar Adon's team), many of which have no precedent or parallel in Middle East excavations. It is therefore impossible to determine their use with certainty, though many, including the one shown here, may have had ceremonial functions. They are tentatively classified as "candlestick-like sceptres", "objects resembling crowns", and the like.



2 The trove that gave the Cave of the Treasure its name. There were 439 objects, mainly of bronze and copper, 6 ivories, 6 objects of haematite and one of limestone.

were found, no written documents and no graves, would seem to indicate that its inhabitants during the Bar Kochba period survived the difficult times and took out everything of value when they left.

Apart from the Cave of the Pool, the caves in the lower part of Nahal David were also explored. It is clear that they served as burial grounds for Ein Gedi during the Second Temple period (2nd-1st centuries BCE). Wooden coffins were used (one of which was adorned with inlaid designs never before found in this country), circles, rosettes and pomegranates forming a pattern made of bone and various types of wood. In one of the coffins was a skeleton wearing leather shoes and wrapped in a shroud. Most of the coffins were damaged by the moisture which has seeped into the caves. A large number of articles were found together with the dead, among them pottery, lamps, glass vessels, wooden bowls, bronze ladles and scissors made of bronze and iron.

*The Cave of Dread.* The second team, led by Dr Y. Aharoni, worked in the "Cave of Dread". It is situated 90 metres beneath the edge of a precipice, and below it is a drop of about 300 metres. The group managed to enter, by means of a rope-ladder suspended from a narrow ledge above the cave. It consists of a corridor 3-4 metres wide and about 65 metres long, which eventually widens into a small room. On this occasion almost the entire cave was excavated. Underneath a layer of dust and dirt were found the remains of two periods, Chalcolithic (about 3,300 BCE) and Bar Kochba (about 135 CE). Finds of the first period include various pottery vessels and traces of a burial with the skeleton in a contracted position on a mat (Pl. II/2).

From the Bar Kochba period there were many objects which had belonged to the inhabitants of the cave: remnants of clothing, sandals, baskets, mats, wooden utensils, glass, food, and iron weapons and tools. Four coins of the period were brought to light. Three bear the inscription, "*Shim'on*—year two of the freedom of Jerusalem"; the other, from the third year, has simply, "*Shim'on*—for the freedom of Jerusalem".

The two most important discoveries were made in the interior of the cave: 1) Fragments of parchment and papyrus, with inscriptions in Hebrew and Greek. Particularly interesting are the fragments of a parchment scroll on which are written, in Greek, parts of the Book of Jonah. The text differs from that of the Septuagint, and resembles rather the Masoretic Hebrew text. 2) More skeletons, as well as several traces of burials. Near them were several Hebrew ostraca inscribed with the names



of the deceased, one of which bears the inscription, "Saul the son of Saul —shalom".

These burial remains establish that the cave's inhabitants lived there for a long time, and that when the Romans placed them under siege they chose to die, apparently by thirst, rather than surrender, thus following the example of the fighters of Massada at the end of the First War against the Romans. In the cave were more than 40 skeletons of men, women and children of various ages, who died and were buried there. Allusions to these events in talmudic literature were until now believed to refer to legends without historical foundation.

*Cave of the Treasure.* The third group was headed by Mr P. Bar-Adon, and the cave it explored also yielded remains of two main periods, Chalcolithic and Bar Kochba. From the Chalcolithic period came an unusual discovery which was the source of the name, "Cave of the Treasure". Two metres of deposits were excavated in this stratum, revealing two hearths, various pottery vessels, jewellery, wooden tools, remnants of cloth, matting and leather (including a sandal), and a large quantity of grain and other foodstuffs. At a depth of about two metres, two of the volunteers, an Argentinian student and a soldier, found in the northern wall of the cave the entrance to a niche concealed by a smooth stone. When the stone was removed, there appeared, wrapped in matting, a veritable treasure: 439 objects, mainly of bronze and copper and each unique, 6 beautifully fashioned ivories, 6 objects of haematite and one of limestone (Pl. IV/2).

The hoard included some items which can be identified: bronze and copper objects, mace-heads, pots with basket handles, and tools such as chisels, axes, adzes and hammers. Many, however, are of a kind never before found in excavations in this country, or in any country of the Middle East (Pl. IV/1). It is impossible even to say what purpose they served, whether they were weapons, or objects used in royal or religious ceremonies. For the present they have been classified as "candlestick-like sceptres", "objects resembling crowns" and so on. It may be that the hoard came from a temple or palace, and had either been hidden in the cave during an emergency or brought there as spoils of war. It is, however, impossible at present to determine their origin. Perhaps a temple at Ein Gedi; or perhaps wanderers from the north, a tribe or an army, carried these heraldic emblems with them and lost them in battle to the inhabitants of the Dead Sea Valley. Possibly the account of the battle in the

Valley of Siddim (*Genesis* 14), by the southern end of the Dead Sea, reflects just such an event which would provide the kind of booty discovered in the Cave of the Treasure.

*Cave of the Letters.* Prof. Y. Yadin headed the fourth team, which continued the exploration of the cave in which the sensational Bar Kochba letters were found the previous season (Pl. II/1). This year's work was equally rewarding. The main finds were discovered in the third of the three rooms in the cave. Besides a large store of valuables, there were: a large net, well tied together (possibly for bird-catching), with cooking pots lying nearby; a coin of the Bar Kochba period (a palm and *Shim'on* on one side, and a vine leaf and the inscription, "For the freedom of Jerusalem" on the reverse); two knives of iron; a set of glass vessels, firmly tied together with palm fibres and bound with ropes (one large, beautifully decorated bowl and two smaller ones); and a bundle of six keys. One of the keys is very large and may have fitted a large gate, perhaps of the fortress at Ein Gedi.

The large store of valuables was found in the inner room, in the corner near the second room (Pl. III/1). It comprised: (a) a twig-basket, containing wooden bowls, women's sandals, a scythe, knives, a key, and a decorated jewel-box of wood; (b) three goatskins, similar to that in which the Bar Kochba letters were discovered. In them were cloth, sizable coils of flax, and a large bundle of leather covered with cloth and well tied together. The bundle was found to contain dozens of documents written on papyrus; (c) various objects, including a mirror, a pan, a knife and a censer; (d) a bag of leather, nicely decorated, containing five rolled-up papyri; (e) a papyrus document encased in a hollow reed.

Of all the documents, estimated at between 50 and 60, 10 have thus far been opened: the five from the decorated leather bag (Bundle "A"), four from the large collection of papyri (Bundle "B"), and the document in the hollow reed.

In Bundle "A", three of the documents were contracts written in elegant Mishnaic Hebrew, covering the lease of land in Ein Gedi by Bar Kochba through "*Jehonatan Ben Machnaim*, Administrator of *Shim'on Ben Kosba*, Prince over Israel, in Ein Gedi". They commence with the following dates: "On the twenty-eight of Marcheshvan, the third year of *Shim'on Ben Kosba*, Prince over Israel"; or "on the second of Kislev, the third year of *Shim'on Ben Kosba*, Prince over Israel". The lessees

were residents of Ein Gedi, or residents of its environs (from Moab) who lived in Ein Gedi at the time the contracts were signed.

The contracts are full of Mishnaic legal expressions which significantly illuminate the subjects dealt with. They also mention names of places, among them, "Haluhit which is in the coastal district of Aglatain", i.e. on the eastern side of the Dead Sea in Moab. They go into detail regarding the manner of payments in both Roman and Jewish money, in accordance with the formulas found in the Mishna ("sixteen dinars which are four selas"). From the linguistic point of view, the documents have a number of features which are very important for research in the text of the Mishna and in the development of the spoken and written language during this period. All end with the signature of those principally concerned with the matters in question and of the witnesses, one of whom was "*Masabala Ben Shimon*", known to us from the Bar Kochba letters. The script of these three documents is extremely fine, far superior to that of any of the secular documents which have so far been found in either Israel or Jordan.

In addition to the contracts, the bundle contains two Aramaic documents: one, a receipt of payment for the lease of land from *Shim'on Ben Kosba*, Prince over Israel; the second, possibly a contract for the sale of property in Ein Gedi—also through the medium of the Administrator of *Shim'on Ben Kosba*.

Bundle "B" contains some 50 documents, of which only a few have been read. They are written in Greek and dated according to the years of the Emperor Hadrian, the Consuls, and the period of the "Arabian Province" which was established in place of the Nabataean kingdom in 106 CE. One of the land-lease contracts seems to indicate that the lessees transferred the land to each other in an effort to evade the regulations.

The document in the hollow reed belongs to the category of "Bound Deeds" and contains the text of the contract twice, once in the bound part (interior) and once in the open part (exterior). Owing to its brittleness, only the first part has thus far been deciphered. It begins with the date, "... Teveth, the third year of *Shim'on Bar Kosba*, Prince over Israel", and deals with the sale of a vegetable garden in Ein Gedi.

*(To be continued in the next issue.)*



## CHRISTIAN ANALYSIS OF CURRENT EVENTS IN ISRAEL

by the REV. WILLIAM L. HULL

Life is stimulating in Israel. Few countries in the world offer such activity, such vibrant life, such dedication to an ideal and purpose as are found in this land.

Daniel promised that *the people that do know their God shall be strong, and do exploits*. From arms to exports Israel has become a relatively strong nation. Figures of increased trade during recent years to countries of Africa, Asia and Europe are little short of amazing. It might be argued that this is the result not of a knowledge of God but rather of industry and diplomacy. Yet probably no nation in the world has given official recognition to the importance of God's word as has Israel. What world figure holds regular Bible study groups in his home as do the Prime Minister, Mr Ben-Gurion, and Mrs Ben-Zvi, the President's wife? What other country has organized a World Bible Quiz with entrants from many other countries as did Israel in 1958, and now plans to repeat in October 1961? Where do such prominent leaders and scholars gather to discuss Scripture, as in the annual Bible Conference convened in Jerusalem each year, and open to the public?

All of this is a straw in the wind indicating how God is preparing His people for that which is to come, for the time when Isaiah's bold prophecies will be fulfilled, and *they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*.

One hesitates to use constantly the word "amazing", or other words indicating excessive enthusiasm, yet what can one say of events and happenings here in a way which will fully express the situation and yet preserve a conservative vein?

How, for instance, can one tell of the meeting recently held in Tel Aviv? A conference of mayors, 677 delegates from 33 countries, meeting in the 15th Congress of the International Union of Local Authorities. Previous biennial congresses of IULA were held in Brussels, Paris, Geneva,

Brighton, Vienna, Rome and other cities; the 15th was the first congress held outside Europe.

Ezekiel wrote of a valley of dry bones—very dry; of how they would be joined together again, bone to its bone, and live once more. These, Ezekiel wrote, *are the whole house of Israel*. He then presents a survey of the history of Israel—the bones—in its exile. Separated, persecuted, defiled, hated to the extent that an Einstein, probably possessing the greatest brain ever to function in a human skull, would be “booed” down in his classes by young Nazi hooligans in the University of Berlin in the days of Hitler’s beginnings.

Now, less than thirty years later, after a slaughter of six million Jews, Israel is already gathered back into its homeland, established as a nation, prospering, growing. The Mayor of Berlin, Willy Brandt, stands in the IULA Congress in Tel Aviv and eulogizes Israel, bringing greetings from Berlin and a plea of forgiveness for the past. The bones have indeed gathered and joined; sinews and flesh have come upon them. Only the word “amazing” could describe such a transformation and fulfilment of prophecy.

The 25th Zionist Congress, held in Jerusalem at the start of this year, brought delegates from practically every land of the Diaspora except the Soviet bloc. It called to mind the First Zionist Congress, which was held in Basle, Switzerland, in 1897. At that Congress they had stood and pronounced the Hebrew blessing for first occasions, “Blessed art Thou, O Lord our God, King of the Universe, for keeping us alive, preserving us and permitting us to attain this day”. Yet to what had they attained? Only an idea, a vague plan, a hope. What a contrast now, as the 25th Congress met in the beautiful National Convention Hall in the City of Jerusalem, capital of the State of Israel. Mr Ben-Gurion’s definition of Zionism did not meet with unanimous approval; indeed resentment was expressed at his idea that true Zionism was the uprooting of a Jew from his country in the Diaspora and his emigration to Israel to dwell among his brethren. Israel, Mr Ben-Gurion pointed out, is the only place where a Jew can live a full and free life. For a while it seemed that the World Zionist Organisation might disintegrate, but it was evident to most of the delegates that there is yet need of a binding organization to hold the still scattered Jews together. In a measure, Zionism has taken the place of Judaism of past centuries to keep Jews from assimilation. Viewing that which has been done in Israel, a Jew might well feel pride in his origin and people.

A certain matter called "the Affair" has been a very disrupting force in Israel during the last few months, finally developing into a crisis that has caused the resignation of the Government and plans for a new election in August of this year. Elections in Israel are usually strenuous things and few in Israel look forward to this one with any degree of satisfaction. Yet it seems that an election is the only way to clear the air at this time. It is not anticipated that there will be much change in the position of the parties, but already there is a tendency to coalesce, and eventually there may be only two or three main parties. This is a healthy condition and signifies a purging of unnecessary elements that will not be missed.

The promise of God, through Ezekiel, to the dry bones was, *Behold I will cause breath to enter into you, and ye shall live.* It will take the breath of God to bring a resurgence of spiritual life. Yet all the growing pains and endemic diseases of the body are stages the organism must pass through before a spiritual breath can be received. One can see in all these tragedies and blessings the hand of God.

The prophetic promise is that *the law shall go forth from Jerusalem.* We look forward with anticipation to that time when the Lord Himself shall rule and reign in this city. A righteous law going forth will govern and rule the world. Meanwhile Israel is accustoming other countries to look to Jerusalem for aid and guidance. To many African countries, to Burma, India, Turkey, Peru, Chile and other lands, experts from Israel have gone to aid in establishing new endeavours, and to give their advice and assistance to nations, young and old, many of whose problems have been successfully solved in Israel. In addition, many students come to Israel for training in agriculture and other specialized trades. As they return to their homelands to put their knowledge into practice and to pass it on to others they will not forget the people who trained them. Their thoughts will be directed to Jerusalem.

Something of the enormous expansion of Israel's trade can be seen from figures recently published, comparing exports to individual countries in 1956 and in 1960. Israel's diplomatic policy of establishing good relations with new African countries and giving them aid and technical advice has been rewarding. For instance, trade with Ghana in 1956 was \$4,000; in 1960 it was \$2,055,000. Ethiopian trade jumped from \$254,000 to \$1,035,000; Liberia, from \$20,000 to \$627,000; Rhodesia, from \$2,000 to \$627,000. All this in three years. If Israel is not yet filling *the face of the world with fruit*, at least many manufactured products are pouring into other lands from Israel.



For two weeks, 180 archaeologists, students, kibbutz members, tourists and soldiers formed an expedition which systematically scoured caves and sought to lay bare the secrets of the past in the area on the west side of the Dead Sea. It was just north of this area, in the Jordan-occupied zone, that the famous Dead Sea Scrolls were found. Some believe that not all the scrolls were actually found in Jordanian territory, but that Bedouin penetrated into Israel and took out some of the scrolls, and that further such finds may yet be made in Israel.

A sensational discovery was made last May in this area by Prof. Yigael Yadin—a bundle of letters from Bar Kochba. These are the only letters from the pen of this leader of the last great Judaeen revolt against the Romans ever to be unearthed. This year's expedition was even more successful and brought to light many important finds. One team found some 70 parchment scrolls and papyri; another, a metal vessel, fragments of scrolls, clothing, pottery, and the skeletons of men, women and children. The skeletons are thought to be those of Bar Kochba partisans, and they will be ritually buried in one of the caves.

The most exciting find, however, was of 439 bronze and ivory objects from the Chalcolithic period, probably five thousand years old. Mr Ben-Gurion thought the finds of such importance that he flew to the scene by helicopter to see them at first-hand.

Of major world interest is the Eichmann trial. It seems strange, as one contemplates the extreme security care being taken in Jerusalem (one street is completely closed) and the vast number of reporters and others on hand for the trial, that all of this is for just one man, one relatively unimportant figure, as far as mankind is concerned, yet now the focus of the eyes of the world. Will this trial bring an awakening in the conscience of mankind? Will the Christian world realize that though Hitler, Himmler, Eichmann and many others were guilty of attempted genocide, many thousands, possibly millions, might be alive today if Christian countries had stretched out a hand to help, had provided a "City of Refuge", a haven for those fleeing from Hitler?

Undoubtedly Eichmann is guilty of the death of millions of Jews. Are Christian hands entirely clean, or *am* I my brother's keeper?

## REVIEWS OF BOOKS

HELLENISTIC CIVILIZATION AND THE JEWS, by VICTOR TCHERIKOVER, translated by S. Applebaum. The Jewish Publication Society and Magnes Press, Philadelphia-Jerusalem, 1959. 566 pp.

*Hellenistic Civilization and the Jews* is an English translation, published after Tcherikover's death, of his Hebrew study. The author's scholarly preparation fitted him peculiarly for this monumental work. He was thoroughly versed in the annals of the Ptolemaic and Seleucid Empires, and succeeded in studying their fascinating histories in direct relation to Judaism and the Jews. The work creates the general impression of a fresh, unprejudiced approach to a series of old problems. Tcherikover had the scientific "prudent doubt" necessary for the objective examination of historical evidence; at the same time, he had an intuitive grasp of the deep, swirling movement of events during the Hellenistic period which enabled him to present the history of that time in its organic development.

The book is in two parts, preceded by an introduction: "Hellenistic Civilization in Palestine" and "Hellenistic Civilization in the Diaspora". The introduction (36 pages) merits close attention not only for its material

content, but more especially for its function within the imaginative framework of Tcherikover's presentation. It covers the period from the opening of Alexander's victorious campaign (spring of 334 BCE) to the rise of the Ptolemaic and Seleucid powers. In formal content, these pages underscore elements of crucial importance: the fundamental difference between the oriental reaction in Egypt and in the Asiatic countries; the main cultural source for the later Hellenism of the Jews, i.e. the institution of the Greek *polis*; and the ultimate historical echoes of Alexander's own dream of a fusion between East and West. From one point of view, the remainder of the book might be described as an analysis of the seesaw struggle between the "internationalism" of the centuries after Alexander and the hard core of Judaism, fighting for its religious and ideological integrity.

Part I deals with Palestine; in it the developments to the time of Antiochus IV Epiphanes are traced. By skilfully marshalling the evidence, the author is able to reach the conclusion that Antiochus III had no desire to disrupt the politico-religious foundations of Jewish tra-

dition. Judaea entered the Seleucid State as a "distinct political unit". Antiochus III was welcomed by the pro-Seleucid party amongst the priestly class, including the High Priest, and he strengthened both the religious authority and the secular power of the priests. Consequently, the tendency to "Hellenization" which appears at this time among the Jews was not deliberately induced. It was merely the natural outcome of close contact with a Hellenistic world, with all its apparent advantages over the older Judaism and its way of life.

The philo-Hellenic movement originated in a dispute between two influential families of the Jewish aristocracy. Greek culture was sought after because the Greek element was considered the strongest support for personal power over the indigenous population. But the Hellenization of the urban areas laid Palestine open to two further developments: it drove a wedge between the urban citizenry and the oriental countryside, and it gave Antiochus IV an attractive opportunity to prepare for himself bastions of support in his imminent struggle with the Ptolemies. Thus, a Hellenization which started spontaneously and freely among the Jews "from within" turned out to be the pivotal point in a political development which brought on a national catastrophe.

Tcherikover examines the various theories about the motives for the *gezerot* of Antiochus IV. He aptly points out that we are here dealing with a very complex historical process

which cannot be described in simple terms. He indicates the Jewish rebellion of the "seventies", with its ideological bases, as the answer to the problem: the Hellenistic reform of 175 BCE put all the affairs of the city in the hands of the rich and caused a mass flight of Jews from the towns to the countryside, with the subsequent organization of guerrilla warfare; further, and more deeply still, the reform offended religious susceptibilities, and it led to a regrouping of forces around the Hasidim and, ultimately, to the rebellion. Antiochus reacted logically: his answer was the *gezerot*.

The author then recounts the war of liberation and the founding of the Hasmonean dynasty. The struggle between the Hasmoneans and the Greek *polis* was a political one, not a struggle between cultures. The Hasmoneans later went the way of Hellenization, and later still encountered the opposition of the Pharisees. The long struggle ended with the downfall of the Hasmoneans' Hellenistic aspirations. When the Roman period got under way, Hellenization again became a matter of choice; politically it was dead, but culturally it lived on.

In Part II, Tcherikover reviews the Hellenistic civilization in the Diaspora. For Egypt we are able to reconstruct a fairly detailed picture, but for other countries our knowledge is more fragmentary. In the Hellenistic period, Jews were dispersed throughout the Graeco-Roman world, especially in the eastern half of the Mediterranean. But authoritative



statistics about them are completely lacking. The author's analysis of the "Jewish Community and Greek City" (Part II, Ch. 2) is fascinating. Among other things, he shows that, by force of the Jewish religion and way of life, the "Jewish problem" often faced the Greeks and Romans with the same urgency that it has faced the modern world. He also concludes that the Jewish Diaspora, in its economic aspect, was quite different from those in mediaeval and modern times. The "one-sidedness" of ghetto life was absent. Differences between Jew and Gentile were religious and cultural, not economic. But the Jew outside Palestine was torn between the inclination to be assimilated—Tcherikover speaks of "ambition" in this connection—and his innate adherence to Jewish tradition. The ambition expressed itself in the following forms: adoption of Greek names and Hellenistic judicial frameworks, change of language, education and literary activity. Nevertheless, Jewish culture as Jewish culture never succumbed. The Jews lived in tightly organized communities, adhering to Jewish traditions, monotheistic faith, circumcision and observance of Sabbath and festivals.

With this account of the cultural climate in the Jewish Diaspora, Tcherikover's book closes. A lengthy appendix treating the sources for our knowledge of the Hellenizers in Jerusalem is followed by three further appendices: The origin of the family of Simon, Menelaus and Lysimachus; Antioch in Jerusalem; and Claudius'

Edict in the *Antiquities* of Flavius Josephus. Then follow 123 pages of notes on the text, an ample biography and an index.

It is difficult to summarize briefly the central quality or the essential qualities of this work, but here stands out Tcherikover's objectivity in his handling of historical sources. Great progress is evident in relation to G.F. Moore's work on the Tannaitic period, for example in the use of Flavius Josephus and Philo Judaeus. One gets the impression that Moore did not keep in mind their *apologetic* purpose: they did not merely *write* history, they *used* the writing of history for apologetic purposes. Further, and more important, the entire face of historiography has changed since their time. They did not simply write history, to adapt a phrase of Ranke's, *wie es eigentlich geschehen ist*. In Moore's work, of course, this lack of recognition stems from a refusal to review some *apparently* fundamental historical axioms on which he bases his views of Judaism, Hellenism and nascent Christianity of the early centuries. Such a review can only be born of a desire to know, irrespective of whether the knowledge acquired fits in with preconceived ideas. In the case of Tcherikover, it is a great pity that life gave him no time to deal in his objective way with the confrontation and headlong clash between the centuries-old Judaism, the rampant Hellenism and the emergent Christianity. As he conceived this book, it was not meant to extend into the Roman period, and it there-

fore answers its description. But it would have been a boon to all students of Hellenistic civilization among the Jews of the 1st and 2nd centuries of our era if he had been permitted thus further to extend his inquiries. Human scholarship and human knowledge would have benefitted greatly.

If there is any defect in Tcherikover's historical synthesis, it lies at this point: no one can claim to present a historically accurate analysis of Judaism, either in Palestine or in the Diaspora, without treating the thorny problems concerning the rise of what we know today as "normative Judaism" and its constituent traits that derived directly from its repulsion of the newly-born "sect", and this Judaism's fierce, at times unreasonable rejection of whatever the hated *Minim* appropriated. The author's study should have covered at least the first half of the 1st century AD, for it is no longer historically objective to write off Christianity as a Hellenization by the Jew of Tarsus of an essentially Jewish (if heterodox) doctrine first formulated in its simplicity and authenticity by the Galilean Fisherman. This is an outworn mode of thought made popular by 19th century rationalists who knew nothing of the *Koinê* literature, or of the Jewish literary circle of the last days of the Second Temple period. It is a facile portmanteau concept easily brandished because it avoids the issue. More research is necessary on this point and more reform of cherished positions required before we

shall be able to form an accurate picture of Judaism in Palestine and the Diaspora in the Hellenistic world of the Graeco-Roman period.

*Malachi Martin, S.J.*

HEBREW THOUGHT COMPARED  
WITH GREEK, by THORLIEF BOMAN,  
translated by Jules Moreau. Westminster  
Press, Philadelphia, 1960. 224 pp.

From time to time a book appears which is seminal in its importance. This may be the case even though much of it is not original and its subject matter has been debated internationally for decades. Boman's book, I believe, is of this calibre. The original German version appeared six years ago, so he has been able to take advantage of suggestions and criticism in the present English translation. Furthermore, the world of biblical scholarship is at present realizing that the study of semantics is quite as important as the study of philology; Boman has struck while the iron is hot. But apart from these advantages, his very competent handling of the material, revealing an acute understanding of both our Greek and Hebraic heritages, is put to such excellent use that the resultant thesis ought to be required reading for systematic theologians and Bible students alike. Jules Moreau has greatly contributed to the clarity of the exposition: much difficult subject-matter is always clear, and there is no odour of translation in the text.

We may be startled by the assertion in the introduction that Platonism and the Hebrew view of life are

related essentially and support joint values. The decisive and self-evident fact is not the antithesis, but the unity of thought between the two views. On the other hand, until he compares *both* fields with the negation of thought in Buddhism, one is aware of Boman's diligence in delineating rather the differences between the two than their similarities.

It is fortunate that the author spends most of his time on a fresh and incisive discussion of Hebraic modes of thought, since many interpreters throughout the centuries have analysed the Greek modes. Even though he frankly goes back to authorities of fifty or a hundred years ago, such as Orelli, R. Blake, G.R. Driver, I. Bursztyn, what he has to say is always instructive and fully up-to-date in its presentation.

His wise insistence on a study of the meanings of words offers the student with a general interest in the Old Testament a host of fascinating examples of the vitality of Hebrew thinking. Outstanding are his discussions of the concept of "being" and of the vitality of the "Word". All his conclusions are of importance theologically. In his discussion on the concept of "being", he shows (1) that logical "being" is expressed in Hebrew by the mere juxtaposition of two nouns, so that the equation AB means A *is* B; (2) that the verb *hayah* means "become" rather than "be", both with and without supplementary prepositions; (3) that thus *hayah* may have to be translated by "come", "come forth", or some other equally

vital verb. "The being of things is not the same as panpsychism, but rather 'being' is pre-eminently *personal* being". A person therefore not "is", but "becomes", just because he lives. The importance of this fact when applied to the living God is evident, since God's Being is "being to effect", as we see at historical moments like that of the Exodus, and these in turn must bear a content with a promise for the future.

This "dynamism" is something unknown to the Greek mind, as Boman shows in a discussion of the Eleatic, Heraclitean and Platonic schools; and though the Hebrews shared the concept of the dynamic power of the Word with the whole ancient Near East, yet even here they were unique. The Babylonians supposed the Word to be an ethereal substance; the Egyptians regarded it as a fluid issuing from the mouth of the god, so that they had no doctrine of creation, but merely one of emanation. Unfortunately Boman does not at this point enter the realm of study introduced to us by Rendel Harris in *The Origin of the Prologue to the Fourth Gospel* (1917), where he examines the parallel concept of *sophia*. But Boman gives us an excellent excursus on the *Song of Songs*, basing his exegesis upon the discussion of another topic, that of "Impression and Appearance", a chapter so rich that no summary could do it justice. Finally, there are valuable discussions of the concepts of Time and Space in the two civilizations, and of Symbolism and Instrumentalism, as he names his



topics. This last chapter contains a detailed discussion of a theme that needs attention—what Boman calls the “missing dimension” in God’s relationship to the world, viz “transparence”. This is a concept which Paul holds in the balance with transcendence and immanence in *Ephe-sians* 4:6.

A book not to borrow, but to buy, mark and inwardly digest.

*George Knight*

THE COINS OF THE JEWISH WAR OF 66-73 CE, by LEO KADMAN. *Corpus Nummorum Palaestinensium*, Second Series, Vol. III. Schocken, Jerusalem, 1960. 204 pp., 1 plan, 2 maps, 5 plates.

It is a real pleasure to announce the issue of another volume of the highly valuable *Corpus Nummorum Palaestinensium*, written, as were the two preceding volumes, by Mr Leo Kadman, President of the Israel Numismatic Society and the driving force behind the publication of the *Corpus*, a truly great enterprise. The present volume treats the coinage of the First Jewish Revolt, a subject often considered the most controversial section of Jewish Numismatics. The shift in assigning to the First Revolt the silver shekels and half-shekels formerly attributed to Simon Maccabaeus was effected by Hill nearly half a century ago. Was a similar shift necessary also for the bronze coins of *year four*? Reifenberg, in his well-known *Ancient Jewish Coins* (second ed. 1947), still hesitated to take this final step. The intense numismatic research of the last decade has, however, made it ever

clearer that the bronze coins of *year four* were also issued during the First Revolt, so that the name of Simon Maccabaeus—peace be with him!—will have to be stricken from the list of Jewish coins. The preparatory work of recent years, in which Kadman himself took a very active part, has now resulted in a synthetic presentation of the final conclusions.

After a short introduction (pp. 8-13) the author presents a detailed survey of the historical background of the period concerned, beginning with the turning point of the death of King Agrippa I in 44 AD and continuing until the very end of the War with the fall of the fortress of Massada (pp. 14-41). We are fortunate to have so rich an account of the First Jewish War in the works of Flavius Josephus, but he failed to give any information whatsoever concerning the issue of Jewish coins during this short-lived period of independence. It would have saved numismatists the centuries of work which Kadman surveys in an interesting chapter (pp. 42-49) on the problem of the shekels whose genuineness was at first often doubted (this question has since been settled in the affirmative) and which had commonly been ascribed to Simon Maccabaeus. Incidentally, an interesting inference formerly made by Christian scholars was that the well-known “thirty pieces of silver” (Matt. 26:15, 27:3 sqq) were explained as the thick Jewish shekels.

The following chapter (pp. 50-71) constitutes the most important part of the book: the evidence for assigning

the coins. The author accomplishes the double task of eliminating those coins which had been erroneously assigned to the First Revolt (mainly coins of later date which can be proved categorically to belong to the Second Revolt by specimens overstruck on Roman imperial, or Palestinian city-coins issued after the First Revolt), and assigning to the First Revolt those coins which actually belong to it. The latter subject is approached from various points of view. Suffice it here to give a general outline. The author stresses the improbability from a historical point of view of an autonomous Hasmonean coinage before the wealthy cities on the Phoenician and Palestinian coast renewed theirs; he then shows that the "five years" of the shekels, according to Jewish reckoning, perfectly fit the duration of the War. Archaeologically speaking, there is both positive and negative evidence. Positive evidence is provided by the discovery of Jewish shekels together with Tyrian shekels whose dates exclude the attribution to Simon; and bronze coins of *year four* have been found together with specimens of *year two*. As negative evidence there may be urged the complete absence of shekels and bronze coins of *year four* in excavations where they should have been found if they really belonged to Simon Maccabaeus (especially important, in this respect, was the first season at Beth-Zur by Sellers and Albright). Further arguments are supplied by numismatic and epigraphic considerations, aspects of which the

importance has already been stressed by Kadman and others.

After a quantitative survey and analysis of the surviving material in thirty-two museums and thirty-six private collections (pp. 72-82), and a thorough discussion of the significance of the symbols encountered on the coins, various inscriptions, dates, denominations, weight and size, and metallurgic composition (pp. 83-108), a final chapter (pp. 109-119) is devoted to details of minting technique and to the abundance of counterfeit shekels and shekel-medals, the latter mainly in connection with the infamous "thirty pieces of silver". The catalogue of the coins follows the same pattern as set for the preceding volumes, adapted, of course, to the peculiar character of the coinage under consideration. As a result of painstaking observation of different dies and minor varieties, the list of coins comprises no less than fifty-nine numbers, including fourteen so-called minute coins. An extensive bibliographical list, various indexes, two maps and five plates conclude the book.

It is the reviewer's opinion that Kadman's book offers a definite answer to the much-debated questions regarding the coinage of the First Revolt. Moreover, this catalogue may be considered a practically complete inventory, for the appearance of entirely new types is highly improbable. This, by the way, in contrast to the two preceding volumes of the *Corpus*: both for Aelia Capitolina and Caesarea new types have come to light, and further study has also made the

attribution of a few types described in those volumes rather doubtful.

A few other remarks may follow here. It is regrettable that this volume is marred by a host of typographical errors. Further, the author, as a non-Christian, prefers the sigla (B)CE to the more generally accepted BC and AD, as he is free to do. But to interpolate the former designation in quotations from Christian scholars (e.g., pp. 56, 58) is scientifically unjustifiable. Thirdly, it might be interesting to note here a fifth specimen of the very rare shekel of *year five* mentioned by E. Babelon, *Revue Numismatique*, 1887, p. 371. One more specimen of *year five* is contained in a small hoard (ten shekels and four half-shekels) discovered a short while ago, and now being examined by the

present reviewer. Associated with these coins were a shekel from the mint of Tyre (year 178=AD 52/53), a provincial tetradrachm from the mint of Antioch (Emperor Nero, year 110=AD 61/62) and a Herodian oil-lamp, thus confirming once more, if need be, the correctness of the attribution of the Jewish shekels to the First Revolt.

In conclusion, Mr Kadman is to be congratulated on this very important and useful publication for which he rightly merits the acclaim of all numismatists. They eagerly await the next volume which, if this reviewer is well informed, will deal with the coinage of Ptolemais-Ace.

*Aug. Spijkerman, OFM*



## THROUGH THE EYES OF A CHRISTIAN

*By the Rev. WILLIAM L. HULL*

The two most publicized trials in history find their locale in Jerusalem. In both cases Jews and Gentiles are involved.

The first, that of nearly two thousand years ago, involved a Jew illegally judged, illegally sentenced, illegally slain by a Gentile court. More volumes have been published containing particulars of this trial than any other in history. Here was innocence, a Man Who did nothing but good to mankind. He healed the sick and brought life to the dead. The greatest Man Who ever lived, condemned to death by a Roman court.

And—from the supreme height of righteousness we descend two thousand years later to the deepest depth of depravity and evil and gaze upon a man, a Gentile, being judged by a Jewish court. A small man, shifty-eyed, reputedly vile and wicked. Watch his eyes. In the courtroom we see only the rigidity of the man, whether standing at attention before his judges or seated with his hands folded. But watch him on the closed circuit television in the Press Room. See his eyes close up; they switch from side to side, around and around, almost as though seeking an escape from the glare of publicity and the awful revelations to come.

To mention the two prisoners in the same breath or to make comparison between them may seem blasphemous. Nevertheless, a consideration of the two trials and the contrast between them is of dramatic interest. The one was an illegal court, the prisoner innocent but adjudged guilty. The second is a lawful, legally constituted court, the prisoner presumably guilty but up to the last moment clinging to the possibility of a verdict of "not guilty". A nation has been condemned for two thousand years as a result of the first trial. Some are fearful of what will develop from this second trial.

Without prejudging this man, who now faces his judges charged with the responsibility for the greatest deliberate slaughter of innocent people in all the history of mankind, enough has been revealed and sworn to by witnesses in the Nuremberg and other trials to certify his complicity. No

false witnesses here, the facts are incontrovertible. Yet the most relevant witnesses cannot testify. They are dead; they were the victims, six million victims. The opening remarks of the Prosecutor will rank with some of the great utterances of men. "Their blood cries to heaven", he said, "but their voice is not heard. Thus it falls to me to be their mouthpiece."

In the early part of the trial the thin, sharp-featured prisoner with the black-rimmed glasses seemed to pass out of the picture as the court and attorneys discussed points of law, the admissibility of letters and other details. Indeed, the opening days of the trial reversed the situation, for the Defence Attorney questioned the legality of the court and laws of Israel to try the prisoner. The prisoner, through his attorney, was thus accuser, and the court the defendant, until the beginning of the sixth session, when the court effectively and completely affirmed its competence to try the accused. There was almost a feeling of relief at the verdict, though no one could have expected any other.

The Defence Attorney claimed that the prisoner was not in the circle of leaders. The State should be charged, he claimed, and not the prisoner. The very fact that Germany is paying reparations to Israel shows her acknowledgement of guilt and responsibility. This man (Eichmann) was only a cog. As we gaze upon this shrunken man sitting in his chair we realize that he was only a cog, a tool. Not in him could be found the power and opportunity to slaughter millions of people. Only the might of the German nation behind him could put into operation such a diabolical plan—Genocide. He was just a tool, but—a willing tool. There is the rub, there is the guilt, there is the crime. A tool both *willing* to be used and even *desiring* to be used in the evil work.

There is something almost sacred about the entire proceedings. One could imagine that one was sitting in a modern church service, lacking only the organ and the singing. The trial seems to be lifted out of a mundane worldly setting into a sphere of heavenliness. As though God Himself were judging a guilty world which had produced such a monster as the prisoner at the bar. More than that and even worse—a guilty world which had stood by unconcernedly and unprotestingly while six million innocents suffered in agony—and died.

The words of the Prosecutor seemed inspired. His deliberate presentation of legal cases and facts defending the competence of the court caused impatience in some. Never mind; if they came to be entertained by a vulgar display of sensationalism, a Roman holiday, they deserved to be disappointed. Again, this was a sacred event which once more

justified the righteousness of God and the ultimate judgement of evil and evil-doers. If there had not been a trial of Adolf Eichmann, subsequent generations would either have emulated his acts or condemned this generation for cowardice and for sinking to the lowest ebb of morality.

There had to be a trial of this man and the machinery which empowered him. Only an acquiescent world could now stand by and consider the historic facts and withhold itself from judging the main instrument used for the awful crimes. If ever a trial by man was justified, this one surely is and Israel has but led the way, not in a spirit of revenge but in fulfilling a sacred trust and obligation.

Can God forgive this man? If Adolf Eichmann is found guilty by the court and sentenced to death he must die. Will death end it all? Tried by his fellow men and hanged, will this expiate his crimes? This is not the end, this is not all that Adolf Eichmann has to face. True judgement must come to Adolf Eichmann after his death and it is this he must fear more than the sentence passed in the specially prepared courtroom in Jerusalem. But if true repentance should come to this man, would God forgive? Is there forgiveness for such crimes? Can God forgive him? Here is the dividing line over which man cannot and dare not step. He may sit in judgement on the acts of his fellow men. He may judge and punish, with the death penalty, the evil-doer. But he is not God. In the final analysis judgement is of the Lord. There at the last we must leave the soul of Adolf Eichmann, in the hands of God, his final judge.



## CHRONICLE OF EVENTS

### CENTENARY OF EDINBURGH HOSPITAL IN NAZARETH

On 18 April, the centenary of the Nazareth Hospital of the Edinburgh Medical Missionary Society was marked by a thanksgiving service and the unveiling of a plaque commemorating the 35 years of service of Dr W.D. Bathgate, its former director. The hospital was founded by Dr Vartan, an Armenian from Constantinople, who had been trained in Edinburgh and then sent to this country in 1861 by a Scottish mission. In 1904 he was joined by Dr F. J. Scrimgeour, who took over the hospital when Dr Vartan died in 1908 after 47 years of service. Following World War I, during which time the institution was closed, the direction of the hospital was assumed by Dr W.D. Bathgate, who was joined in 1932 by Dr A.D. Wilson, now in charge of the missionary clinic at Kafr Yassif.

The Edinburgh Hospital in Nazareth has 120 beds. The medical staff consists of four missionary doctors and two local specialists as well as some 50 nurses. The hospital, which has greatly contributed to the improvement of health conditions among Arabs in Nazareth and all Galilee, is continually growing and expanding its facilities. It benefits from the technical and medical assistance of the Ministry of Health and its agencies.

### DIRECTOR OF THE ECUMENICAL INSTITUTE VISITS ISRAEL

On 4 May, Prof. H. H. Wolf, Director of the Ecumenical Institute of the World Council of Churches, accompanied by Dr Nikos A. Nissiotis (Greek Orthodox), Assistant Director of the same Institute, and the Rev. William DuVal, Secretary of the Inter-Church Division of the W.C.C., arrived in Israel for a fortnight's visit. In Jerusalem they met Dr Ch. Wardi, Counsellor on Christian Affairs, and Mr A. Livran, Director of the Division for International Organizations, and the late Prof. Leo Kohn, Political Adviser, both of the Ministry for Foreign Affairs. Prof. Wolf and his party evinced great interest in the religious situation of this country. "We in the World Council of Churches", he said, "regard it as an im-

portant task to help not only the Christian people but the world to understand what the depth dimension is in which the growth of the State of Israel has to be seen”.

#### DAY OF ST JOAN OF ARC

On 14 May, a ceremony marking the French national holiday of St Joan of Arc took place in the church of *Notre-Dame de France* in the presence of Baron Christian de Sainte-Marie, Consul-General of France in Jerusalem. Mass was celebrated by the Rev. Father Bernardin Bal-Fontaine, Superior of St Peter-in-Gallicantu. It was followed by a reception on the terrace of the convent. Among those present were members of the French colony, foreign visitors and Israel friends of France.

#### ARMENIAN PATRIARCH RECEIVED BY PRESIDENT

On 17 May, His Beatitude Yeghishe Derderian, Armenian (Gregorian) Patriarch of Jerusalem, was received in audience by the President of Israel, Mr I. Ben-Zvi. The Patriarch's party included: Bishop Heirig Aslanian, Chief Sacristan; Bishop Shahé Adjemian, Director of Estate; Archimandrite Houssig Bagdasian, Patriarchal Vicar in Israel; and Messrs. J. Margarian and J. Torosian, Advocate and Secretary respectively of the Armenian Community in Israel. Senior officials of the Ministry of Religious Affairs were present.

His Beatitude told the President that the Jewish people, whose tragic past so closely resembled that of the Armenians, was best able to understand the struggling Armenian Community. He also expressed admiration for the pace of development in the State of Israel.

President Ben-Zvi, who had first come in touch with Armenian problems during his student days in Constantinople, suggested that something be done to familiarize the people of Israel with the history and culture of the Armenian nation; an anthology of Armenian literature was suggested.

#### SIXTH PENTECOSTAL WORLD CONFERENCE IN JERUSALEM

On 19 May, the Sixth Pentecostal World Conference, attended by more than 2,700 delegates from some 40 countries, was inaugurated in Jerusalem in the presence of representatives of the Government and the Jerusalem Municipality. At the opening session, a message of greeting, sent by Prime Minister Ben-Gurion, was read in English and Swedish translation. The delegates were then welcomed by Mr Abba Eban, Minister of Education, and by Mr M. Ish-Shalom, Mayor of Jerusalem.

The Conference was organized by an Advisory Committee headed by Dr Howard P. Courtney, Chairman, and the Rev. Gayle F. Lewis, Secretary. The proceedings lasted three days, in the course of which numerous addresses were delivered, alternated by prayers and periods of meditation as well as by community singing and musical presentations.

The last day of the convention coincided with Whitsunday and many delegates visited the Chamber of the Last Supper and the traditional site of the descent of the Holy Ghost, according to *Acts* 2:1-4.

At one of the sessions the Conference unanimously adopted a resolution of warm appreciation of the facilities accorded by the Government and municipal agencies and for the efficient handling of arrangements by "Peltours" and other tourist organizations. A resolution was also adopted to plant 10,000 trees in the Judean hills as a token of friendship for "all of Israel, and for every citizen of this new and wonderful nation, born through a divine miracle and as a fulfilment of Bible Prophecy."

#### EDITORS OF CHRISTIAN PERIODICALS VISIT ISRAEL

On 19 May, Dr Carl Henry, editor of *Christianity Today*, Dr Kenneth L. Wilson, editor of *Christian Herald*, and Dr Sherwood Wirt, editor of *Decision*, arrived in Israel for a two-week stay. The party toured the country with officials of the Foreign Ministry. In order to gain an understanding of the conditions of religious liberty as conceived and practised in Israel, the editors met with leaders of the Christian communities and senior officials of the Foreign and Religious Affairs Ministries. They also attended the Sixth Pentecostal World Conference.

On 6 June, after their return to the USA, the three editors published the following joint statement:

As editors of American Protestant evangelical magazines, we believe that the present moment of world history offers a fresh and providential opportunity for Hebrew-Christian understanding. A 'break-through' of the barriers that have deadlocked orthodox Jews and evangelical Christians is now a live possibility for the first time in nearly 2,000 years. This new opportunity will require creative exploration and spiritual earnestness on the part of both Jews and Christians.

Vital aspects of such an approach are: Christian recognition that the people of Israel are in God's plan. Christian commitment to unconditional love for the Jewish people everywhere. Conversation between orthodox Jewish scholars and evangelical Christian scholars, whose common devotion to the authority of the Old Testament is their bond



and point of beginning. Christian-Hebrew dialogue should move from the profundity of evangelical conviction to the profundity of Jewish traditional belief. The Christian message is directed toward the Messianic consciousness of the Jew. The New Testament does not condone a 'least common denominator' approach.

In recognizing anew the Hebrew ancestry and preparation for the Christian faith, Christians find in the nation of Israel a unique locale for such dialogue. Their resettlement in Palestine now shelters once dispersed Jews from the intolerances of state religions and also from the barbarian cruelties of a wicked Gentile era forgetful of Judeo-Christian ethics. Israelis also have an opportunity to transcend the intolerances of the first century of the Christian era in the land of Palestine. The heritage of religious liberty guarded by separation of Church and State, which has shaped a hospitable national climate for American Jewry, can also guide Israel in the provision of larger freedom for Protestant and other religious workers.

#### MUSIC FESTIVAL AT KIRYAT YEARIM

On 27 May, the fifth annual Music Festival at Kiryat Yearim near Abu Ghosh was opened in the French church of *Notre-Dame Arche-d'Aliance*. The Festival this year included six concerts, performed on three successive Saturdays. Nearly 2,500 persons attended. The church, chosen for the concerts because of its excellent acoustics and special atmosphere, was placed at the disposal of the organizers by the Sisters of Notre-Dame and their almoner, the Rev. Father J. Revoil.

Mr S. Stadermann, musical director of the Festival, has always endeavoured to offer his audience works which are seldom performed in this country. Thus they had formerly heard in Kiryat Yearim: Cherubini's *Requiem*, Bach's *Cantata No. 18*, Schutz' *Psalms*, Mozart's *Mass in F*, Haydn's *Stabat Mater*, Kodaly's *Missa Brevis*. This year's concerts included first performances of Bach's *Brandenburg Concerto No. 2*, Stamitz' *Concerto for Viola and Orchestra in G*, Händel's *Belshazzar* oratorio, *Pezzi Sacri* by Verdi and *Motets* by Grandi.

#### ARAB HOUSING IN NAZARETH

On 28 May, a new block of 58 dwellings for Arab homeless workers and families transferred from surrounding villages was dedicated in Nazareth. The popular housing programme, inspired and initiated by Father Gautier, and carried out jointly by the Ministry of Labour's Housing Division and the *Histadrut* (Labour Federation) now comprises 140 dwell-

lings. Father Gautier came to Israel from France several years ago to serve under the Greek-Catholic Archbishop of Galilee, Mgr G. Hakim. He conceived this plan for low-cost housing in Nazareth in order to help those who were in greatest need, and has since worked indefatigably to bring it to fruition. Mgr Hakim, who actively supported the building programme, attended the dedication ceremony. Also present were Mr N. Bathish, Deputy-Mayor of Nazareth; Col. Y. Verbin, Military Governor of Galilee; Arab members of the *Knesset*; and senior Government officials.

#### ORTHODOX PENTECOST CELEBRATED AT RUSSIAN CATHEDRAL OF JERUSALEM

On 29 May, the Orthodox Community of Jerusalem, consisting of Greeks, Slavs and Arabs, celebrated the Feast of the Holy Trinity (Monday Pentecost) in the Russian *sobor*, situated in the centre of the New City of Jerusalem.

The liturgy (of St John Chrysostom) was performed by His Grace Kyr Athenagoras, Archbishop of Sebastia, in concelebration with the Very Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission, and numerous Greek, Arab and Russian clergy. The church, magnificently arrayed and profusely adorned with greenery and flowers, was filled to capacity. Among those present were the faculty members and students of the Swedish Theological and Israel-American Institutes.

The service was followed by a reception held on the premises of the Moscow Patriarchal Mission, which was attended by a large gathering of clergy and laity, including the Ambassadors of the USSR and of the Republics of Poland, Czechoslovakia, Yugoslavia, Hungary and Bulgaria; the Mayor of Jerusalem; and the Director-General of the Ministry of Religious Affairs.

#### LECTURE TOUR OF OFFICIAL OF MINISTRY OF RELIGIOUS AFFAIRS

On 6 June, Dr S. Colbi, Director of the Department for Christian Communities at the Ministry of Religious Affairs, returned to his desk after a six-week lecture tour of Italy and France. During his travels he visited the headquarters of the Salesian and Lazarist Fathers, those of the Sisters of Nazareth, St Vincent of Paul, St Mary *Auxiliatrix*, and others. He lectured on "The Relations between the State of Israel and the Churches" at the Salesian Athenaeum of Turin, the Catholic Centre of French Intellectuals in Paris, the Association of Mediterranean Studies in Florence, the Italy-Israel Association in Rome and the Philological Circle in Milan.

During his stay in Italy and France, Dr Colbi was received by their Eminences Cardinal Maurilio Fossati, Cardinal Eugene Tisserant, and Cardinal Gustavo Testa. He also met with Archbishop Hermengild Florit, Bishop Antonio Santin and Prof. La Pira, Mayor of Florence.

#### EDUCATION MINISTER SPEAKS ABOUT MISSIONARY ACTIVITY

On 7 June, Mr Abba Eban, Minister of Education, declared that no law prohibiting Jewish parents from sending their children to Christian schools or proscribing missionary activity should be passed by the *Knesset* (Parliament). Replying to a motion for the agenda by Rabbi M. Porush, a representative of the ultra-orthodox party *Agudat Israel*, the Minister asserted that any such legislation would run counter to the democratic principles on which the State of Israel is founded. Although it was sensed that Jewish children taught in missionary schools received a defective Jewish, national and Hebrew education, the only acceptable approach to this difficult problem was in the areas of education, information, argumentation and moral suasion.

#### NAME OF PONTIUS PILATE ON STONE FOUND NEAR CAESAREA

On 16 June, Prof. A. Frova, Director of the Italian Archaeological Mission in Caesarea, informed the Israel Director of Antiquities that a stone was discovered with the name of Pontius Pilate engraved on it. The Latin inscription is the first such testimony to the name of Pilate, who resided in Caesarea as Procurator of Judaea in 26-36 CE (30 is usually considered the year of the Crucifixion). Prior to the discovery, our sources for the name were the Gospels, Flavius Josephus and Philo Judaeus.

The stone, some 80 cm. x 60 cm., was found in the Caesarea Roman theatre—where it was reused as a building stone—now under excavation by the Italian expedition. The inscription has three lines: the word TIBERIEUM is written in the first, apparently indicating some formula of dedication to Emperor Tiberius; [PON]TIUS PILATUS appears in the second (his first name is still unknown); the third has not yet been deciphered. The entire left section of the inscription is missing.

The Italian Archaeological Mission, now in its third season of work, is sponsored by the *Istituto Lombardo di Scienze e Lettere* of Milan. His Exc. Count Giovanni Revedin, Ambassador of Italy, has been active in promoting their work.



## LATIN PARISH CHURCH DEDICATED IN HAIFA

On Thursday, 29 June, the solemn benediction was given to the new parish church of the Latin Community in Haifa, by His Exc. Mgr P. G. Chiappero, Vicar-General of the Latin Patriarch in Israel. Following the dedication ceremony, a pontifical mass was celebrated in the church.

Inauguration ceremonies were conducted throughout the weekend: on Friday, a pontifical mass was celebrated according to the Maronite rite by His Exc. Mgr Joseph Khoury, Bishop of Tyre and the Holy Land; on Saturday, a pontifical mass according to the Melchite rite, by His Exc. Mgr George Hakim, Archbishop of Galilee; and on Sunday, a solemn mass according to the Latin rite, by the Very Rev. Father Anastasius of the Holy Rosary, Superior-General of the Carmelites.

## IN MEMORIAM

### DR YEHUDA PINHAS (LEO) KOHN

On 3 June, Dr Yehuda Pinhas (Leo) Kohn, Political Adviser to the Minister for Foreign Affairs and Associate Professor of International Relations at the Hebrew University, passed away in Jerusalem, at the age of sixty-seven.

A highly-educated man, with definite religious and moral principles to guide him in life, Dr Kohn was keenly interested in inter-communal, and especially in Judaeo-Christian relations, and, perhaps for this reason, in *Christian News from Israel*. For years and years, though immersed in a welter of work, and often suffering cruelly from a chronic ailment, he constantly and unsparingly assisted in the editing of this journal, advising on matters of policy, style, language and even grammar.

The present editor, who alone knows the extent of his contribution, hereby wishes to acknowledge his great indebtedness to the late Dr Kohn.

\*

Dr Kohn was born in Frankfurt-am-Main. He settled in this country in 1925, where he served as Political Secretary of the Jewish Agency until 1948. In 1948 he was a member of the Israel delegation to the armistice talks at Rhodes and in 1950 he served on the delegation to the UN General Assembly. In 1958 he was accorded the personal rank of Ambassador.

## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1960/1

By Dr AVRAHAM BIRAN

Director of Antiquities

*(Continued from previous issue.)*

### *Ramat Rahel*

From the Dead Sea area to the west there was much archaeological activity. At Ramat Rahel, near Jerusalem, Dr Y. Aharoni unearthed a royal citadel, possibly built by King Uzziah. His expedition is co-sponsored by the University of Rome, the Israel Department of Antiquities, the Hebrew University and the Israel Exploration Society. Last year's dig had uncovered what seemed to be a citadel. Also revealed then were sections of a double wall surrounding the settlement. Now visible is a part of the large building dating to the Judaeen Monarchy (8th century BCE). The entrance to the building and some adjoining rooms with walls more than two metres thick have been cleared. One of the walls, of well-dressed and joined blocks, represents one of the finest examples of the masonry of this period. Traces of fire were found in the building. The socket of a pivot on which the door turned was also discovered.

The site has also yielded a wealth of epigraphic material, and this season a record number of 112 inscribed pottery handles have been collected. The most interesting are two seal-impressions from the period of the Judaeen Monarchy. One of them reads *YHWHY<sup>l</sup>L BN ShHR*—Yehohayil ben Shazar. The second, which dates to the post-exilic period, carries the inscription *L'HYW PHW* [*Leahyo Pahwa*] "Belonging to Ahyo (Ahiyah) the Governor". This is the second name of a Jewish governor under Persian rule to be discovered at Ramat Rahel.

A relatively large number of small pottery figurines, mostly of Ashtoreth and of various animals, were also found. One painted sherd shows the profile of a bearded man, probably a king, seated on a high chair. The faint line painting, in black and ochre, dates to the Judaeen Monarchy, and is believed to be the only sample found in Israel of a human figure

painted on pottery from this period. The posture of the figure indicates an Assyrian-Syrian style.

Above the Israelite ruins, there were extensive bathing installations from the Roman and Byzantine periods. Stamps of the Tenth Roman Legion (Julius Caesar's favourite) found on the tile pavement of a floor indicate that the baths were built by the Legion, which conquered Jerusalem. The baths included three coloured mosaic floors, geometric in pattern, and bathing tanks, pipe conduits and cisterns. The mosaic floors were removed to permit excavation of the lower strata, and will probably be relaid near their original location. The baths were supplied by rainwater, and the piping is of a continuous system, water running from one bath to another.

### *Caesarea*

In *Christian News from Israel*, Vol. XI No. 4, there appears a report on the excavations and restorations of Caesarea by the head of the expedition, Mr A. Negev. The city also continues as a centre of prodigious activity on the part of American and Italian expeditions.

The Link Underwater Archaeological Expedition discovered tangible evidence of a colossus on the sea bottom at the entrance to the harbour of Caesarea. According to Mr Edwin Q. Link, leader of the team (and owner of the expedition vessel, the "Sea Diver"), this confirms Josephus' descriptions of the port. Mr Link stated that their work in Caesarea convinced him that the Roman port had been destroyed by some catastrophe, probably an earthquake. A silver coin found in the water shows the entrance to a harbour flanked on both sides by a colossus; the obverse is stamped with a representation of Neptune. This Link Expedition also did important work in the Sea of Galilee, north of Tiberias, where they found traces of a road on the lake floor and a large collection of Roman pottery and cooking pots.

In Caesarea, a treasure trove was found in a green glazed earthenware jar, buried in the rubble of one of the old store-houses. The treasure comprises more than 130 articles, including walnut-size gold beads and a three-strand gold necklace. One item, a bronze charm, bore an Arabic inscription. The collection dates from the 11th-12th centuries.

Of special beauty is the aqueduct which brought sweet water to Caesarea from far-off springs. Clearing operations have revealed its arches. Efforts are being made to prevent the sand from covering the aqueduct again.



*Roman Theatres.* In Caesarea, a mission from Milan headed by Prof. A. Frova has almost completely cleared the Roman theatre facing the sea, equipped to seat some 4,000 persons. In Beit She'an, another theatre is being cleared by Dr. S. Applebaum, for the Prime Minister's Office and the Department of Antiquities. The theatre was built into a hillside facing the ancient mound and a view stretching down the Jordan served as a natural background to its stage.

### *Antiochus Inscription in the Emek*

A bulldozer being operated in the fields of Kibbutz Hefzibah turned up by chance a stone inscribed in Greek with copies of official documents from the reign of Antiochus III, the Great (223-187 BCE). This monument, the first of its kind to be found in Israel, yields important information about conditions in the north of the country after it had been wrested from the Ptolemies, and about methods of Hellenistic administration.

The inscription comprises copies of eight official documents, all dating from 200 BCE. A first, incomplete reading shows that six are letters from Antiochus III and are concerned with the fifth document (endorsed by a letter from the king), which is a memorandum by one "Ptolemaios", *strategos* (military governor) and chief priest, in which the king proposes that "no one be allowed under any pretext whatsoever to billet... or drive out inhabitants". Reference is also made to acts of injustice and violence in the villages. The addressee here is identical with Ptolemaios, son of Thraseas, described by Josephus in his *Antiquities of the Jews* as the recipient of another letter from the same king, granting privileges to Jerusalem and the Temple. He began his career as a general of Ptolemy IV of Egypt, but later defected to the enemy camp of the Seleucids and was rewarded by Antiochus III with the military governorship and the office of chief priest in southern Syria and Phoenicia.

Two of the documents are letters which complete the information obtained up to the present from Ptolemaios' memorandum. Two others are copies of covering letters sent by the king, with the memorandum and one of the above-mentioned letters respectively. The second and eighth documents are so far almost unreadable. The inscription is headed by a letter, chronologically the last, in which Antiochus III instructs Ptolemaios to bring the documents to the notice of the public by carving them on stones to be set up in public places. Our monument must be one of these stones.

Our inscription thus deals with the damage done to villages by unjust

billeting accompanied by violence, probably as a result of the state of war which prevailed between the Ptolemies and the Seleucids about 200 BCE.

### *Hebrew Documents*

An unusual document in biblical Hebrew of the end of the 7th century was discovered at Metzad Hashavyahu, south of Kibbutz Palmahim, the site of an ancient fortress covering approximately one and a half acres. The place had previously been inhabited at the end of Iron Age II. Three Hebrew ostraca written in ink were brought to light in the vicinity of the fortress gate. The largest letter was found in six pieces and was deciphered by the excavator, Mr J. Naveh. It is a complaint by a man, employed in harvesting, whose coat was confiscated. He appeals to the governor either to return the garment himself or to effect its return through his agents, for the man is innocent of the charge brought against him. He maintains that he had finished the quota of reaping assigned to him. In requesting the return of his garment, the reaper promises nevertheless to pay in full whatever the governor may demand. (Cf. *Ex.* 22:25-26.)

### *Azor*

Another inscription comes from the excavation at Azor, where part of the ancient cemetery was cleared under the supervision of Dr M. Dothan. Azor is one of the richest sites on the coastal plain and contains burials from the Chalcolithic period to the Middle Ages. This season the expedition found tombs of the Canaanites who inhabited the coast in the 13th century BCE. In the 12th-11th centuries, the Philistines also buried their dead in the Azor cemetery. In one of the tombs, Philistine pottery vessels were found placed around the head of the deceased—a young man. On his throat lay an Egyptian scarab, of a type previously unknown in Israel, representing the Nile god Hapi surrounded by three crocodiles. The scarab is from the 20th Egyptian dynasty, which is contemporary with the appearance of the Philistines in this country. Other objects in the tombs, such as a bowl painted with Egyptian and Philistine motifs, also point to Egyptian influences on Philistine material culture.

At Azor was found another type of burial, very rare on other sites: the body was placed in two jars halved lengthwise and joined mouth to mouth. Other tombs were built of mud-bricks in coffin shape. The latest Philistine type found at Azor (end of 11th century BCE) consists of a large pottery jar, sealed with a slab of basalt or a bowl, standing in the centre of a stone-built frame and accompanied by a number of smaller vessels. In



1 Mosaic tile floors of baths cleared at Ramat Rahel, excavated by Dr Y. Aharoni. The baths include three coloured mosaic floors, geometric in pattern, and bathing tanks, pipe conduits and cisterns.

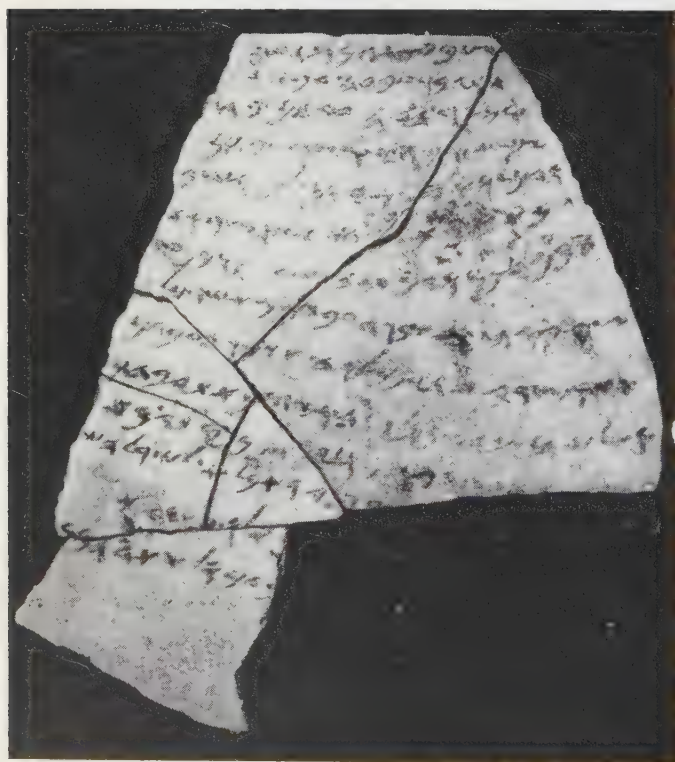
2 A seal-impression from Ramat Rahel, dating to the Judaeen Monarchy: *Yehohayil ben Shazar*.







1. Excavations at Ramat Rahel, including some remains of a royal citadel possibly built by King Uzzi (cf. 2 Chr. 26:9).



2. A Hebrew ostracon written in biblical Hebrew (7th cent. BCE), found at Metzad Hashavyahu, excavated by Mr J. Naveh. The largest of three such letters written in ink, it is a complaint from a man, employed in harvesting, whose coat has been confiscated. He appeals to the government to have it returned, for he is innocent of the charge brought against him. (Cf. Ex. 22:25-26.)



1. A jar found in a tomb at Azor, excavated by Dr M. Dothan. The inscription, probably from the 7th or 6th cent. BCE, is very clear: *LeShelmay* (belonging to Shelmay).

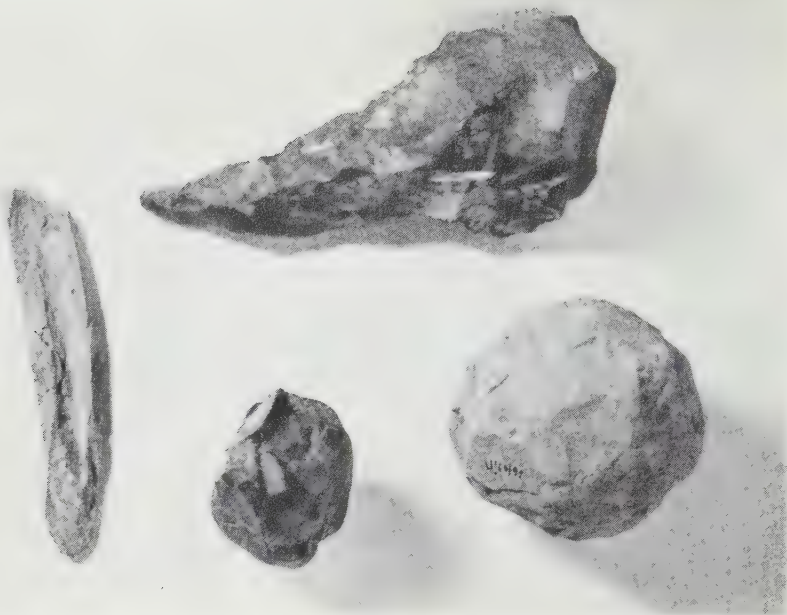


2. An Egyptian scaraboid, apparently of a negroid head from Azor. It is stone painted black, and dates to the 8th-6th cent. BCE.

3. An Egyptian scarab with a representation of the Nile god Hapi surrounded by three crocodiles (Azor).







1. Utensils from the lower Pleistocene age, discovered in the Jordan Valley near Kibbutz Afikim, excavated by Prof. M. Stekelis. Vestiges of the period prove that the site was inhabited by man half a million years ago.



2. A characteristic contracted burial, one of 40 found in the Natufian level of a prehistoric village excavated by Prof. Stekelis in Nahal Oren, on the slopes of Mt Carmel.



3. A carved animal head from Nahal Oren.



the central jar, calcined human bones were found together with offerings, including pottery flasks, a beautifully preserved bronze bowl and a gold mouthpiece (a narrow strip of gold placed on the mouth of the deceased). This cremation burial is the earliest example of its kind found to date in this country.

Among the tombs of the Solomonic period and of the early Divided Monarchy, a large tomb is of special interest. A considerable number of people were buried in a family plot surrounded by a stone wall one metre high. Four burial phases can be distinguished, each accompanied by pottery, rings, bracelets, fibulae, beads and scarabs. The pottery includes a large number of Cypro-Phoenician vessels, indicating wide-spread trade relations in that period.

In a tomb dating from the 7th-6th century, a jar bearing the inscription *LShLMY* was found. The inscription was written on the wet clay before the jar was fired and is very clear. The shape of the letters points to the late 7th or early 6th century BCE, i.e. the end of the Kingdom of Judah. The inscription is to be translated, "Belonging to Shelmay" and tells us that the jar belonged to one *Shelemiah* or *Shelemiah*u, a name mentioned several times in the Bible.

### *Earliest Remains*

From north to south, some of the earliest traces of man were discovered. In the Jordan Valley near Kibbutz Afikim, important vestiges of the lower Pleistocene Age were found by Professors M. Stekelis, L. Picard and G. Haas, all of the Hebrew University. These are the most ancient human remains ever discovered in the Near East, comparable in age only to finds in Algiers and Tanganyika. They prove the site was inhabited by man half a million years ago. The finds include: two fragments of a human skull, four times as thick as that of modern man, and an incisor tooth; fossil bones of some forty different species of animals (elephant, rhinoceros, hippopotamus, wild boar, turtle, a catfish known as "clarias"); flint tools and chopping instruments belonging to the so-called "pebble culture".

Further north, Mr J. Perrot continued his excavations at the important site of Eynan, near the bountiful springs which enabled the settlement to flourish. An almost circular house, 3.5 metres in diameter, was cleared. Its wall was composed of a foundation of large stones, some well dressed, with smaller stones in between; it probably was a revetment for the wall of the pit dug inside, undoubtedly in order to smooth and level the ground. All the typical Natufian stone implements were found.

In the centre of the country, on the slopes of Mt Carmel near Nahal Oren, Prof. Stekelis has cleared a Neolithic village dating to the 8th millennium BCE. In the village, which belongs to the pre-pottery period, 20 houses have been unearthed, some round and others oval. For the first time we have evidence of an organized attempt to plan a complete settlement with houses, entrances and courtyard. The finds point to the making of flint and stone utensils, indicating that the people who lived there had a fairly well-developed culture and even imported goods from neighbouring countries. The second stratum, the oldest of the Neolithic period, was much more developed, to judge by the stone industry, art objects and architectural remains. From the many sickle-blades and flint knives, it appears that agriculture or gardening was the basic economy. All these testify to an economic stability maintained over a large period. From finds of a similar period in Jericho, it is estimated that the settlement dates to 8000-7000 BCE.

There were two Natufian strata below, where in previous seasons a cemetery had been excavated. The rich industry included sickle blades, borers, scrapers, small stone vessels and many implements of bone. The remains, including the 40 burials in the cemetery, indicate continuous habitation. A Kebarian level was discovered below, in two places. Below this was a stratum of the Atlitian culture which, along with the Kebarian, belongs to a society of food-gatherers, leaving no buildings. The stratigraphical sequence of Nahal Oren can now be summarized as follows: (1) Atlitian; (2) Kebarian; (3) Natufian (two phases); (4) Pre-pottery Neolithic (two phases).

Further south, Mr J. Perrot, on behalf of the French *Centre National de la Recherche Scientifique*, made some soundings on a site not far from Kibbutz Gath. The results indicate seasonal occupation of the site by semi-nomadic shepherds. The material assemblage resembles that of the upper level at Beersheba and that of Ghassul. At the same time, a "northern" influence (sledge-handles and burnished wares) is apparent, and there are affinities with sites along the coastal plain. The occupation of the site of Gath probably followed immediately upon the abandonment of the Chalcolithic sites in the central Negev, and should be dated between 3200 and 3100 BCE.

## THE TRIAL OF ADOLF EICHMANN IN THE LIGHT OF CHRISTIAN PRINCIPLES

*By the* REV. FATHER I. DE AZPIAZU

Adolf Eichmann stands accused of having taken part in the Nazi genocide of the Jewish people.

The situation has many historical and legal aspects which have been the theme of heated debates. The Prosecution claims that Eichmann was one of those most responsible for the perpetration of this crime. The Defence places him in a subordinate position within a State machine which conceived and effected the extermination of six million Jews.

Some jurists maintain that the trial in Jerusalem is basically invalid. According to them, the Court is not competent, because of the way in which the accused was apprehended, the lack of impartiality on the part of the judges, and the illegitimacy of the Law applied in the trial. Others, however, argue that the means of detention do not affect the competence of the Court, that the judges can be just without being neutral, and that the Nazis and Nazi Collaborators (Punishment) Law is unexceptionable.

Some historical and legal aspects of this extraordinary case elude the judgement of Christian social ethics, being of a pure technical character; others, however, can and must be studied and judged in the light of Christian principles of morality.

Which are these aspects and what is the judgement of Christian ethics?

Father Iñaki de Azpiazu is a Catholic priest from the Basque country who has settled in the Argentine. Until a year ago he was Chief Chaplain of Prisoners. He served as President of the Organizing Committee of the First Latin American Congress for Penitentiary Studies. He has written several books, including *Mensajes Penitenciarios* and *Concepto Cristiano de Pena*. He is at present attending the Eichmann Trial in Jerusalem. His comments on the aspects of International Criminal Law in the trial appear in the Buenos Aires daily *Correo de la Tarde* and in the Mexican journal *Siempre*. He also contributes to the bi-monthly *Criterio*, published in the Argentine capital.



## *The Nazi genocide*

The word *genocide* is new. It was used for the first time in 1944 by a Polish lawyer named Lemkin. According to the Convention on Genocide, which was signed by 48 nations and became operative on 12 January 1951, the following acts fall within the notion of genocide: (1) mass homicide of members of a national, ethnic, racial or religious group; (2) grave assault on the physical or spiritual integrity of a large section of such a group; (3) the intentional subjection of such a group to such conditions of living as cause physical destruction, total or partial; (4) measures which have as their object the suppression of births within such a group, causing the death of its infants, or the forced transfer of children to another group.

The formal object of genocide is to destroy, totally or in part, a national, ethnic, racial or religious group. Nobody can deny at this time that the Hitler régime in Germany committed the crime of genocide against the Jewish people. The Nuremberg Tribunal established the existence of this crime and defined the general outline of its scope. Pope Pius XII referred to this same crime when he wrote :

We have witnessed killings from race hatred. All the world has seen proof of the horrors and cruelties of the concentration camps. We have heard of the suppression of hundreds of thousands of human beings classified "as unfit to live", of ruthless mass deportations of which the victims were doomed to misery, often together with their women and children, of violence done to defenceless youngsters and women, of man-hunts organized among the civilian population.

The reason for these unjust actions was success. The violence was cynical and savage, said the Pope, and he added that these were men, not the blind forces of nature, "who attacked entire communities — sometimes with barbaric passion, at other times with cold premeditation — inflicting upon them unspeakable suffering, misery and extermination".

## *Impunity tantamount to injustice*

The Nazi leaders who practised genocide tried to convince themselves that nobody would call them to account, or that they would one way or another escape punishment. On this subject Pope Pius XII said:

When fate turned against them, there remained for them the possibility of fleeing abroad. This was the attitude of people who behaved like criminals, or who, secure in their power, far from

hindering others from doing evil, ordered and compelled them to do so.

Those who were responsible took all sorts of measures to escape the arm of justice when the fortune of war turned against them. Some committed suicide; others tried to gain favour with the Allies at the eleventh hour; not a few succeeded in fleeing abroad where they sought the protection of other dictators, friends or accomplices. If justice were not to intercede by arresting, indicting and condemning them, their victims would be left with the impression that right was no more, that there was no defence and that they had been abandoned to arbitrary and brutal force.

With good reason Pope Pius XII wrote :

It is necessary that all those guilty of what we have just mentioned, *whoever they are*, be compelled to account for their actions, that they pay the fitting penalty and that no way be open to them to escape this punishment for their deeds.

The Nazis who were accused of genocide resorted to a line of defence which consisted in the statement that they merely "followed orders". Christian social ethics are clear on this point. Were that argument valid, it would serve as an instrument for the destruction of society, since it would concentrate the guilt in a single group — and a very small one — which alone would be responsible, thus releasing all those whose collaboration was necessary for the crime to be committed. The argument, moreover, contains a pragmatic principle, according to which the personal interest of the criminal would take precedence over the right and life of the victims.

Said Pope Pius XII :

There exists no right, no obligation, no permission to commit an immoral act, even if it be *ordered*, even if the refusal to commit such an act would cause the worst personal harm.

### *Ideal justice opposes genocide*

The ideal would be to have a competent International Court to judge such cases according to the precise rules of an adequate International Penal Law pertaining to and authorizing punishment for certain crimes, and particularly genocide. Many obstacles have been raised against the realization of this plan. Most of them originate in the totalitarian countries, where genocide is committed and wars are fomented. Mainly for these reasons, the path towards ideal justice is a long, slow one. And so it

happens that dictators are able, within their own countries, to commit grave crimes against individuals and against specific groups without their deeds coming to judgement before a competent and effective court. When defeated, they quit their countries laden with riches, find asylum abroad, and are quite frequently able to prepare their return to power. Sometimes they do not manage to flee, and have to stand trial before their countrymen. The victims then become the judges and sober, impersonal justice is endangered. After the Second World War, Nazi genocide was judged by the victors. Not all of the judges had clean hands...

It is, therefore, of the utmost urgency to establish, as soon as possible, an International Penal Code and a competent Court on the same level, to judge specific crimes according to precise and just criteria. In the meantime, it is necessary, through efficacious and feasible legal action, to fill the huge legal vacuum created by Nazism. This is precisely what Israel is doing at present.

### *Eichmann's role in the Nazi genocide*

Already during the Nuremberg Trial the name of Eichmann was mentioned as one of those chiefly responsible for the crime against the Jewish people. The accusations brought against him in the International Tribunal were numerous and grave. It was alleged—and proved—that he had been in charge of arresting the Jews and transporting them to the extermination sites.

From 1945 on, Israelis searched indefatigably for him. At last he was discovered in the Argentine, kidnapped and brought to Israel. This operation provoked a diplomatic protest by the Argentine Republic. During the ensuing controversy, relations between Israel and the Argentine were in danger of being ruptured. In the end, an agreement was reached and the representations made by Israel were considered satisfactory. The Security Council declared that Eichmann had to be brought to justice. For a long time discussion continued on the question whether the act of seizure did or did not invalidate the trial of Eichmann in Israel.

One thing is certain: Eichmann must be judged somewhere by a suitable court. Can he be judged in Israel? As matters stand, no other country has claimed this task, not even the Federal German Republic. Are the Laws, according to which he is to be judged, just? The "Nazis and Nazi Collaborators (Punishment) Law" of Israel has legal precedents in the Laws of the International Tribunal at Nuremberg.

When analysing the arguments which have arisen from the fact of



the kidnapping and from the Israel Law, one must necessarily consider that the nature of Nazi genocide justifies recourse to special legislation by which, in this unique case, certain unusual methods of proof are admitted and the necessary retroactivity of the law is made possible. The Law nevertheless guarantees to both the accused and his counsel the full scope of their defence. In fact, the trial in Jerusalem offers every necessary guarantee and is directed by honoured members of the profession whose impartiality and juridical backgrounds are universally recognized.

So far, the facts prove that Adolf Eichmann must be tried and that he stands before a court against whose competence no serious objection could possibly be raised as long as there exists no International Court or International Penal Law. To wait until they should be constituted would be to open the doors to impunity.

### *The measure of Eichmann's guilt*

It is not for us to decide this. We shall wait for the judgement of the court in Jerusalem. There is every reason to believe that it will be a just verdict.

Christian social ethics, which we have described in its principles and application, demand that justice be tempered with mercy. But the latter without the former is neither a virtue nor a norm of human coexistence. It is high time to raise a clamour against genocide, in a period when crime for political, racial or religious motives "upsets the social order no less than ordinary crime".

The trial of Eichmann is required by justice, and though conducted in Jerusalem it is in no way impaired by vindictiveness. Moreover, it serves to fill the legal void created by Nazism, to provide for the victims an assurance of protection and to make certain that, henceforth, the perpetrators of genocide will be called to account. This is a triple objective approved of and subscribed to by Christian social ethics.

## REVIEWS OF BOOKS

SEFER ABISA, by F. PEREZ CASTRO (Spanish). *Textos y Estudios del Seminario Filológico Cardenal Cisneros*, C.S.I.C., Madrid, 1959. Pp. liii + 116, 24 plates.

During the past 25 years, we have seen a surprising renaissance of biblical and Judaic studies in modern Spain. The renewed interest in these fields of learning was undoubtedly motivated by the desire of the present inhabitants of the Iberian peninsula for a reassessment of their cultural inheritance throughout the ages. Archaeological remains and epigraphic material from early Phoenician settlements are highly treasured. Arabic studies are pursued with great fervour, together with research in the mediaeval Christian roots of modern Spain. It is in this context that the need was felt to study afresh the "Golden Age" of Hebrew and other Jewish literature in Spain, and its impact on Spanish culture in the Middle Ages.

The main centres of these researches are the *Instituto Arias Montano* and the Departments of Semitic Studies at the Universities of Madrid and Barcelona. The *Instituto* publishes two excellent periodicals, *Sefarad* and *Al-Andalus*. There also the

plan was conceived to prepare new scholarly editions of all the ancient versions of the Bible, in Hebrew as well as in translations. Prof. F. Perez Castro's book, *Séfer Abisa*, here under review, is one of a series of publications planned by the editors of the Spanish Bible and is indicative of the high scholarly standard achieved by the collaborators in this project.

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In 1616, the diplomat Pietro della Valle procured in Nablus a manuscript of the Samaritan Hebrew Pentateuch for the French savant, A. de Sacy. Scholars had previously known of the existence of this version from the Talmud and the writings of the Church Fathers, as well as from reports of mediaeval Jewish and Christian travellers. But then, for the first time, European scholars gained access to this version and were given an opportunity to collate and analyze its variant readings and to compare them with their parallels in the Masoretic text and the Septuagint. A heated discussion soon arose with regard to the relative value of these three main witnesses to the text of the Pentateuch. The pros and contras adduced in the initial stages were of

a rather dogmatic nature, but in the course of time a more scientific attitude prevailed. The high rating then accorded to the *Samaritanus* by some scholars can be explained partly by the fact that this version was (and still is) copied in the ancient Hebrew script, which conveys an impression of high antiquity. The Jewish (Massoretic) text, on the other hand, had been transmitted since the time of the Second Temple in the square Hebrew letters, which were considered an innovation that the Babylonian Talmud ascribed, somewhat arbitrarily, to Ezra the Scribe (*Sanhedrin* 21b-22a).

The scales were tipped even more in favour of the *Samaritanus* when, at the end of the 17th century, news reached Europe of an extremely ancient scroll containing this version which was reported to be kept in the *Kinshah*, the Samaritan synagogue at Nablus. Bishop Huntington, who carried on a lively correspondence with the Samaritan community at Nablus, was the first to mention this manuscript, in 1690. Thereafter, innumerable attempts were made to acquire this famous scroll, the *Sefer Abisha*, or at least to copy it, but all in vain. The Samaritan priests held the scroll in very high esteem and would not even allow a lay member of their own community, let alone a non-Samaritan, to handle the holy book or peruse it. Interest in the text was intensified in the late 19th century, after visitors to Nablus who had seen it pronounced their conviction that it was the most ancient of all Heb-

rew manuscripts of the Pentateuch then known. Still, a proper evaluation of the scroll was impossible as long as no qualified scholar had a chance to study it.

When photography began to play its part in making manuscripts accessible to wider circles of scholars, several attempts were made to photograph the Abisha scroll. All met with the refusal of the Samaritan priests. True, in 1920 the *American Geographic Magazine* printed a photograph of one column of the scroll, but it was practically illegible. In 1946 it fell to Paul Kahle, the doyen of Samaritan scholars in the 20th century, to obtain from the Samaritan high priest a photograph of the *Tashqil*, the colophon of the scroll, on which its reputed antiquity was based. But only in 1952 did Prof. F. Perez Castro of Madrid University, with the assistance of the Spanish Consul in Jerusalem, succeed in preparing a microfilm copy of the entire Abisha scroll which, as we now know, actually comprises different manuscripts of varying antiquity. In the edition under review, Perez Castro presents the most ancient part of the scroll, *Num.* 35:1 — *Deut.* 34:12, transliterated in Hebrew square characters, together with a critical apparatus (pp. 1-116). The original text of this section is also reproduced in facsimile in 24 plates. The reader thus has the opportunity to form his own judgement of the value of the manuscript, although the technical execution of the photographs is not entirely satisfactory. The text and



plates are preceded by a detailed and most informative introduction in Spanish (pp. xiii-liii).

The manuscript dealt with in the book was called by the Samaritans *Sefer Abisha* on account of the colophon, which names as its copyist Abisha, the great-grandson of Aaron the High Priest. Unlike Jewish scribes of the Middle Ages, who used to append the colophon at the end of a manuscript, it was the custom of Samaritan scribes to introduce the colophon into the text proper. This was achieved by splitting, so to speak, the lines of a chosen passage, so that a column of one letter remained in the middle of the page. When read vertically, this column indicated the name of the scribe, and where and when it was written; it sometimes also gave further information about the manuscript and its copyists. This ingenious method made forgeries well-nigh impossible: any alteration of the colophon would entail an alteration of the holy writ, which could easily be detected. In the Abisha scroll the colophon is inserted in the section *Num.* 6:10—13:19, and it reads: "I, Abisha, son of Pinehas, son of Eleazar, son of Aaron the priest—may God's favour and honour be their lot—wrote this holy book at the entrance of the Tabernacle on Mount Gerizim in the year thirteen of Israel's reign over the land of Canaan in all its boundaries roundabout. I praise (lit. thank) God. Amen."

The professed hoary antiquity of the scroll according to its colophon does not deserve serious consider-

ation. Even the possibility that it was copied from another, older manuscript must be ruled out. But Perez Castro is most probably right in refusing to declare it an outright pious fraud, since we do not know of any other forged colophon in a Samaritan Pentateuch scroll. We should therefore look for a possible explanation in a coincidence of names between a family of scribes flourishing at a later period and the biblical priestly family. Furthermore, Samaritan scribal customs may have given rise to some involuntary confusion. It is on these lines that Perez Castro proceeds to solve the problem. In other Samaritan texts we sometimes find a double indication of the date of writing, aimed at the synchronization of Muslim chronology with an accounting starting from the Israelite conquest of Canaan. Thus, a manuscript preserved in New York is dated 1231/2 CE by the following formula: "In the year 629 of Ismael's rule (i.e. after the *hijrah*), which is the year 3200 after Israel's settlement in the land of Canaan, which is the year 5993 of the creation". In some cases of dating, the thousands are not recorded since they were taken for granted, and it is left to the reader to supply them mentally. According to Perez Castro, this is the case with the Abisha scroll. He assumes that it was actually written in the year 3013 after the conquest of Canaan and that the scribe omitted the words "three thousand". Moreover, it is well known that Samaritan priests are customarily named after

the Aaronides. It is therefore probable that owing to the apocopated date the priestly scribe of the scroll, Abisha son of Pinehas, was later identified with Abisha, the great-grandson of Aaron the High Priest (*Ezra* 7:5). It should be pointed out that the words "Eleazar son of Aaron the Priest" of the colophon were written by a different hand, on a patched strip of the scroll. Since the Pentateuchal text is nearly obliterated in this place, it was very easy to add some words to the original colophon without using letters of the Bible text.

Even if the apparently late date proposed by Perez Castro, 1045 CE, is accepted, the Abisha scroll must still be considered one of the oldest extant Samaritan manuscripts of the Pentateuch, few of which were written before the 13th century. But this applies only to the most ancient part of the scroll, those 24 columns edited by Perez Castro, which were written on the oldest parchment strips of the scroll; all the other columns are later. Some were even written on paper, not on skins of ritually clean animals as required for scrolls prepared for public use in Samaritan synagogues. This seems to corroborate an interesting statement concerning the Abisha scroll which is found in a Samaritan historiographical compilation, *Sefer haTolidah*, which is known from a manuscript of the year 1346 CE. There it is related that, presumably at the end of the 13th century, a Samaritan priest took up the holy book to read from it to the congregation while he was ritually un-

clean. When the scroll was unrolled the earth quaked, thunder shook the firmament, and a sudden gust of wind tore the scroll out of its wooden case and swept it heavenwards. The congregation was seized by confusion, but some valiant men steadied their hearts and gripped the lower end of the scroll. The scroll was torn and thus they managed to save part of it while the other part disappeared into the clouds. The remnant, comprising *Num* 35:2—*Deut.* 34:10, was kept from then on in the Samaritan synagogue at Nablus. This miraculous story probably mirrors the rediscovery in the 13th century of the ancient parts of the Abisha scroll, which by then was already held in high esteem. Owing to its exceptional value, the missing portions were gradually restored by different scribes over a long period. Perez Castro recognizes eight hands; most of them he assigns to the 14th century.

The rediscovery of the ancient Abisha scroll calls for a new critical edition of the Samaritan Pentateuch. This edition should also make use of the old manuscripts discovered during the last forty-odd years which were not at the disposal of von Gall for the preparation of his edition.<sup>1</sup> In contrast to von Gall's eclectic text, the new edition should be based on the faithful reproduction of one complete manuscript chosen for the merit of antiquity and reliability, accompanied by an apparatus recording the most important, and com-

<sup>1</sup> A. von Gall, *Der Hebräische Pentateuch der Samaritaner*, Giessen, 1918.

paratively few, variants found in other Samaritan manuscripts. The recording of variants from the Masoretic text, as done by Perez Castro in his edition of the original Abisha scroll, is gratuitous. One would welcome instead the notation of possible variants underlying the Samaritan Aramaic translation (which has yet to be properly edited) and of others which can be restored from Samaritan exegetical treatises, only some of which are available in scientific editions. Owing to its fragmentary state, the Abisha scroll cannot serve as the basic text of such an edition, but it should provide valuable material for the apparatus. The best choice would probably be the *Sefer Zurbil*, the *Serubabel* scroll now in the Cambridge University Library; it is complete and may be even older than the Abisha scroll, since it was probably copied in the 10th century.

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ON THE TRIAL OF JESUS, by PAUL WINTER, *Studia Judaica* Vol. I., Walter de Gruyter, Berlin, 216 pp.

It has been suggested more than once that a Jewish court should *reopen* the trial of Jesus. But suppose that Jesus of Nazareth had never been formally tried by a Jewish court, how could such a trial be *reopened*?

If it were at all possible to bring to trial those who oppressed the Jewish people in the distant past, one of the accused would certainly be the Roman Governor of Judaea, Pontius Pilate. Seven grave charges against him have been preserved in Philo's

*Legatio ad Caium*. These include acts of robbery, cruelty and execution without trial. Josephus did not report all of Pilate's atrocities against the Jewish people (nor against the Samaritans). We read in *Luke*, for example, "about the Galileans whose blood Pilate had mixed with their sacrifices" (13:1).

One of the charges raised in Pilate's trial would certainly be that his soldiers arrested Jesus, "beat him about the head with a cane and spat upon him, and they knelt and paid mock homage to him" (*Mark* 15:19). Pilate executed Jesus as a rebel, though apparently uncertain about the charge.

These facts are well known, yet there are many Christians who consider Pilate to have been an innocent victim of the wicked Jews. Even in our own day one can read in a poem (*The Tablet*, 1 April 1961) that Pilate "was not bad": merely a civil servant who had been sent to govern "the turbulent and most unruly race of the Jews"; that he found a certain peace in Jesus' words and could quietly condemn him, "as Christ turned to him with a smile of love" (a modern legend lacking any scriptural foundation).

Although the Gospels do not depict Pilate as did Philo and Josephus, still they do not claim that the Roman Procurator was innocent: they only report that he found no guilt in Jesus. In the entire New Testament there is no explicit positive statement about Pilate, whilst a passage in *John* implies that he was not of the "sons of



light" (18:37-8): "My task is to bear witness to the truth. For this was I born; for this I came into the world, and all who are not deaf to truth listen to my voice." To which Pilate replied, "What is truth?" The implications of this answer are clear.

Jewish apologists usually try to prove that Pilate was not so innocent as tradition would have him, and to minimize the part played by the Jews in the trial. It is comparatively easy to prove Pilate's guilt, because this is clearly in keeping with historical truth. The second task is more difficult, because the role played by the Jews in the trial of Jesus has been obscured in the sources. Unfortunately, the two are interdependent: if the initiative for the arrest and condemnation of Jesus was Pilate's, then the Jews were only his instruments; but if certain Jews motivated them, then Pilate was their instrument, and perhaps a reluctant one.

These are serious questions facing not only apologists but also scholars. The problems stem from the fact that the Gospels were written as a message of salvation and not as historical biography. Thus the Gospels must be considered as "tendentious literature". One of the clearest examples of this is *Matthew* 27: 24-25: "Pilate could see that nothing was being gained, and a riot was starting: so he took water and washed his hands in full view of the people, saying, 'My hands are clean of this man's blood, see to that yourselves.' And with one voice the people cried, 'His blood be on us, and on our children'."

If the author could have foreseen the disastrous consequences of this passage, he would probably have curbed his fancy. It is noteworthy that this passage occurs in *Matthew* only, and therefore does not form part of the original story as preserved in *Mark*. And even Mark's account is only the oldest extant document based on Church tradition, and is itself not *pure history*. "Then we are required, as it were, to break through the Gospel accounts to the traditions behind them, to sift those traditions with a view to determining their sources and relative antiquity, to separate what is editorial accretion from early tradition and, finally, to infer from the most primitive form of tradition the historical event which occasioned it."

The above quotation is from a new work about the trial of Jesus, which is an important contribution to the discussion of the difficult problems surrounding an event which had such decisive consequences for the history of mankind. This interesting book has many positive qualities. Its composition is masterly. The author is not only versed in modern New Testament scholarship, but has acquired a profound knowledge of the Gospels themselves. But Mr Winter's most important achievement is separating out the historical events, the primary report of the events and the secondary traditions. It is clear that this method cannot produce a consistent image of the trial of Jesus, because according to this view the complex stratification of various traditions makes full reconstruction impossible.

Although such a complete reconstruction is impossible, the nature of the narrative in the Gospels, which reports history without being an historical treatise, compels historians to try to detect the facts behind the narrative. The special character of the Gospels in their present form is very well known to Catholic and Protestant scholars. Therefore the criticism of Winter's book by Christopher Hollis (*The Tablet*, 1 April 1961, pp. 297-8) seems to me from some points of view not completely just. Mr Hollis is prepared "to play the same game" as Mr Winter, naturally from his own point of view. He assumes that the members of the Sanhedrin "were willing to condemn Him to death, but, when it came to the actual moment for killing Him, their nerve failed... Herod's courage failed and he sent Him back again to Pilate... Pilate, a hard and merciless man in all his previous dealings, behaved very differently on this occasion precisely because he was face to face with a situation utterly different from any that he had ever faced before." This strange behaviour, according to Mr Hollis, is explained when we assume that all the *dramatis personae* hesitated to put to death a man who was not an ordinary man. I would not reject Hollis' suppositions if I could find in our sources the slightest indication of a failing of nerve on the part of the participants in the trial. Therefore Hollis' psychological construction can only prove that the Gospels are a message of salvation and not purely historical documents.

This character of our sources entitles Mr Winter to seek the historical reality on which the Gospels are based.

According to the author, some aspects of the trial are certain, some probable, and others cannot be explained. "It can be affirmed with assurance that Jesus was arrested by Roman military personnel for political reasons and then conducted to a local Jewish administrative authority during the same night. The following morning... He was handed back to the Romans for trial. The Procurator sentenced Jesus to death by crucifixion, the sentence being carried out in accordance with Roman penal procedure" (p. 138).

Among the things that, according to Mr Winter, probably happened, are the interrogation of Jesus by the Jewish authorities and the decision taken by the Roman soldiers who were part of the execution squad.

"No certain answers can be given to the following questions: Firstly, what was the immediate cause inducing the authorities to take official action against Jesus? Secondly, who took the initiative in ordering the apprehension of Jesus? Thirdly, what precisely did Jesus do to provoke police action against himself? Not unnaturally, these are questions which many people will deem to be the most important" (p. 138).

The consequences of Winter's research appear to me to be: (1) The sources try to absolve Pilate and the Romans from guilt, but their guilt can be established by the analysis of the sources. (2) The guilt of some

Jews or Jewish authorities is overestimated in our sources, but it is precisely this guilt which cannot be detected. (3) If we do not agree with the claim of our sources that Jesus accepted his death as his task, then it is impossible to know what exactly Jesus did do "to provoke police action against himself".

In my opinion we can be more optimistic than Mr Winter, and we can find a more consistent picture of the trial if we put more faith in the veracity of our sources than the author did. Some progress can be made in the study of the trial of Jesus if the sources, especially the Gospel of Mark, are read without the distorting interpretations of some ecclesiastical authors. It will then be apparent that some basic "facts" are not mentioned in these texts, or at least not in all the texts. The sources must be read with specific attention being paid to only the reported facts and not to the stress put on them. If some of the things seem illogical they cannot be dismissed as not having taken place; in the troubled times before the destruction of the Temple, many illogical, absurd and cruel things happened.

An example of this can be found in Mark's account of the sentencing of Jesus to death. Nowhere is it written that the Jews called for crucifixion. We read that "the chief priests incited the crowd to ask him (Pilate) to release Barabbas rather than Jesus" and only when Pilate asked: "Then what shall I do with Jesus the man you call the king of the Jews?" they shouted back: "Crucify him!"

Thus we see that the mob wanted Pilate to release Barabbas, then in custody with other rebels, who had committed murder in the uprising (*Mark* 15:7; I cannot agree with Mr Winter's argument that the entire passage about Barabbas is not historical). But if Pilate, too, was interested in the execution of the terrorist, why should we not believe that Pilate considered Jesus less dangerous?

But, of course, this does not solve the problem of Pilate's initiative in the trial of Jesus. Mr Winter shows that Jesus was arrested by Roman soldiers and his assertion that Jesus was not tried by the Sanhedrin is obviously correct. He also proves that while Luke did not consider the Jews innocent, he was not prepared to accept Mark's account that Jesus was formally sentenced to death by the Jewish authorities. Jesus then was not sentenced by the Jews, but in fact handed over by the authorities to the Romans.

I can see no reason for not accepting the views of some scholars that the high priest handed over Jesus to the Romans because he had said in the Temple, "I will throw down this Temple, made with human hands, and in three days I will build another not made with hands" (*Mark* 14:58). This eschatological utterance—clearly made, despite Mark's denial—which conforms to the preachings of the Jewish apocalyptics, could be taken as a prediction of the destruction of the Temple. Josephus writes that in 62 CE another man was handed over to the Romans for a similar prophecy.



It seems to me, therefore, that more certainty about the circumstances surrounding the trial is possible than Mr Winter will allow. But fundamentally his analysis is realistic and thus it is

a most important contribution to modern scholarship.

David Flusser  
The Hebrew University

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## THROUGH THE EYES OF A CHRISTIAN

*By the Rev. WILLIAM L. HULL*

The two most publicized trials in history find their locale in Jerusalem. In both cases Jews and Gentiles are involved.

The first, that of nearly two thousand years ago, involved a Jew illegally judged, illegally sentenced, illegally slain by a Gentile court. More volumes have been published containing particulars of this trial than any other in history. Here was innocence, a Man Who did nothing but good to mankind. He healed the sick and brought life to the dead. The greatest Man Who ever lived, condemned to death by a Roman court.

And—from the supreme height of righteousness we descend two thousand years later to the deepest depth of depravity and evil and gaze upon a man, a Gentile, being judged by a Jewish court. A small man, shifty-eyed, reputedly vile and wicked. Watch his eyes. In the courtroom we see only the rigidity of the man, whether standing at attention before his judges or seated with his hands folded. But watch him on the closed circuit television in the Press Room. See his eyes close up; they switch from side to side, around and around, almost as though seeking an escape from the glare of publicity and the awful revelations to come.

To mention the two prisoners in the same breath or to make comparison between them may seem blasphemous. Nevertheless, a consideration of the two trials and the contrast between them is of dramatic interest. The one was an illegal court, the prisoner innocent but adjudged guilty. The second is a lawful, legally constituted court, the prisoner presumably guilty but up to the last moment clinging to the possibility of a verdict of "not guilty". A nation has been condemned for two thousand years as a result of the first trial. Some are fearful of what will develop from this second trial.

Without prejudging this man, who now faces his judges charged with the responsibility for the greatest deliberate slaughter of innocent people in all the history of mankind, enough has been revealed and sworn to by witnesses in the Nuremberg and other trials to certify his complicity. No

false witnesses here, the facts are incontrovertible. Yet the most relevant witnesses cannot testify. They are dead; they were the victims, six million victims. The opening remarks of the Prosecutor will rank with some of the great utterances of men. "Their blood cries to heaven", he said, "but their voice is not heard. Thus it falls to me to be their mouthpiece."

In the early part of the trial the thin, sharp-featured prisoner with the black-rimmed glasses seemed to pass out of the picture as the court and attorneys discussed points of law, the admissibility of letters and other details. Indeed, the opening days of the trial reversed the situation, for the Defence Attorney questioned the legality of the court and laws of Israel to try the prisoner. The prisoner, through his attorney, was thus accuser, and the court the defendant, until the beginning of the sixth session, when the court effectively and completely affirmed its competence to try the accused. There was almost a feeling of relief at the verdict, though no one could have expected any other.

The Defence Attorney claimed that the prisoner was not in the circle of leaders. The State should be charged, he claimed, and not the prisoner. The very fact that Germany is paying reparations to Israel shows her acknowledgement of guilt and responsibility. This man (Eichmann) was only a cog. As we gaze upon this shrunken man sitting in his chair we realize that he was only a cog, a tool. Not in him could be found the power and opportunity to slaughter millions of people. Only the might of the German nation behind him could put into operation such a diabolical plan—Genocide. He was just a tool, but—a willing tool. There is the rub, there is the guilt, there is the crime. A tool both *willing* to be used and even *desiring* to be used in the evil work.

There is something almost sacred about the entire proceedings. One could imagine that one was sitting in a modern church service, lacking only the organ and the singing. The trial seems to be lifted out of a mundane worldly setting into a sphere of heavenliness. As though God Himself were judging a guilty world which had produced such a monster as the prisoner at the bar. More than that and even worse—a guilty world which had stood by unconcernedly and unprotestingly while six million innocents suffered in agony—and died.

The words of the Prosecutor seemed inspired. His deliberate presentation of legal cases and facts defending the competence of the court caused impatience in some. Never mind; if they came to be entertained by a vulgar display of sensationalism, a Roman holiday, they deserved to be disappointed. Again, this was a sacred event which once more



justified the righteousness of God and the ultimate judgement of evil and evil-doers. If there had not been a trial of Adolf Eichmann, subsequent generations would either have emulated his acts or condemned this generation for cowardice and for sinking to the lowest ebb of morality.

There had to be a trial of this man and the machinery which empowered him. Only an acquiescent world could now stand by and consider the historic facts and withhold itself from judging the main instrument used for the awful crimes. If ever a trial by man was justified, this one surely is and Israel has but led the way, not in a spirit of revenge but in fulfilling a sacred trust and obligation.

Can God forgive this man? If Adolf Eichmann is found guilty by the court and sentenced to death he must die. Will death end it all? Tried by his fellow men and hanged, will this expiate his crimes? This is not the end, this is not all that Adolf Eichmann has to face. True judgement must come to Adolf Eichmann after his death and it is this he must fear more than the sentence passed in the specially prepared courtroom in Jerusalem. But if true repentance should come to this man, would God forgive? Is there forgiveness for such crimes? Can God forgive him? Here is the dividing line over which man cannot and dare not step. He may sit in judgement on the acts of his fellow men. He may judge and punish, with the death penalty, the evil-doer. But he is not God. In the final analysis judgement is of the Lord. There at the last we must leave the soul of Adolf Eichmann, in the hands of God, his final judge.

## CHRONICLE OF EVENTS

### CHRISTIAN CLERGY PRESENT AT EICHMANN TRIAL

Two Protestant clergymen, the Rev. Dr R. G. Lee, former President of the Southern Baptist Convention, USA, and the Rev. William L. Hull, of the Zion Christian Mission in Israel, obtained facilities through the Ministry of Religious Affairs to attend the Eichmann trial. The Rev. Lee was present only at the opening session, whilst the Rev. Hull attended all regular and special meetings. The sessions are also attended by a Catholic priest, the Rev. Father Iñaki de Azpiazu, formerly of Biscay and now living in Argentina. The latter has already sent more than 150,000 words to the papers he is contributing to.

### CENTENARY OF EDINBURGH HOSPITAL IN NAZARETH

On 18 April, the centenary of the Nazareth Hospital of the Edinburgh Medical Missionary Society was marked by a thanksgiving service and the unveiling of a plaque commemorating the 35 years of service of Dr W.D. Bathgate, its former director. The hospital was founded by Dr Vartan, an Armenian from Constantinople, who had been trained in Edinburgh and then sent to this country in 1861 by a Scottish mission. In 1904 he was joined by Dr F. J. Scrimgeour, who took over the hospital when Dr Vartan died in 1908 after 47 years of service. Following World War I, during which time the institution was closed, the direction of the hospital was assumed by Dr W.D. Bathgate, who was joined in 1932 by Dr A.D. Wilson, now in charge of the missionary clinic at Kafr Yassif.

The Edinburgh Hospital in Nazareth has 120 beds, 17 of which are subsidized by the Labour Federation's Sick Fund for its members, and 40 by the National Insurance Institute for maternity cases. The medical staff consists of four missionary doctors and two local specialists. There are about 30 nurses, of whom half are students in the officially recognized training school for nurses.

The Edinburgh Hospital, which has greatly contributed to the improve-

ment of health conditions among Arabs in Nazareth and all Galilee, is continually growing and expanding its facilities. It benefits from the technical and medical assistance of the Ministry of Health and its agencies.

#### DIRECTOR OF THE ECUMENICAL INSTITUTE VISITS ISRAEL

On 4 May, Prof. H. H. Wolf, Director of the Ecumenical Institute of the World Council of Churches, accompanied by Dr Nikos A. Nissiotis (Greek Orthodox), Assistant Director of the same Institute, and the Rev. William DuVal, Secretary of the Inter-Church Division of the W.C.C., arrived in Israel for a fortnight's visit. In Jerusalem they met Dr Ch. Wardi, Counsellor on Christian Affairs, and Mr A. Livran, Director of the Division for International Organizations, and the late Prof. Leo Kohn, Political Adviser, both of the Ministry for Foreign Affairs. Prof. Wolf and his party evinced great interest in the religious situation of this country. "We in the World Council of Churches", he said, "regard it as an important task to help not only the Christian people but the world to understand what the depth dimension is in which the growth of the State of Israel has to be seen".

#### MEMORIAL PLAQUE FOR AMERICAN BAPTIST DEDICATED IN GALILEE

On 12 May, a bronze plaque in memory of Dr George W. Burkle was dedicated in the new Baptist Centre in Cana of Galilee, by the Rev. Dr R.G. Lee, a well-known American pastor in whose church in Memphis, Tennessee, the late Dr Burkle had been a deacon. Mrs Burkle made a significant contribution to the erection of the Sunday School rooms in the Centre. The dedication of the plaque was part of the 50th anniversary celebrations, which were begun in Nazareth on 10 May and will continue throughout the year in Baptist centres in Israel.

#### DAY OF ST JOAN OF ARC

On 14 May, a solemn mass marking the French national holiday of St Joan of Arc was celebrated in the church of *Notre-Dame de France* in the presence of Baron Christian de Sainte-Marie, Consul-General of France in Jerusalem. The ceremony was conducted by the Rev. Father Lucien Laurent, A.A., Superior of the Convent of Notre-Dame. It was followed by a reception on the terrace of the convent. Among those present were members of the French colony, foreign visitors and Israel friends of France.



#### ARMENIAN PATRIARCH RECEIVED BY PRESIDENT

On 17 May, His Beatitude Yeghishe Derderian, Armenian (Gregorian) Patriarch of Jerusalem, was received in audience by the President of Israel, Mr I. Ben-Zvi. The Patriarch's party included: Bishop Heirig Aslanian, Chief Sacristan; Bishop Shahé Adjemian, Director of Estate; Archimandrite Houssig Bagdasian, Patriarchal Vicar in Israel; and Messrs. J. Margarian and J. Torosian, Advocate and Secretary respectively of the Armenian Community in Israel. Senior officials of the Ministry of Religious Affairs were present.

His Beatitude told the President that the Jewish people, whose tragic past so closely resembled that of the Armenians, was best able to understand the struggling Armenian Community. He also expressed admiration for the pace of development in the State of Israel.

President Ben-Zvi, who had first come in touch with Armenian problems during his student days in Constantinople, suggested that something be done to familiarize the people of Israel with the history and culture of the Armenian nation. An anthology of Armenian literature was mentioned as a possible effort in this connection.

The conversation was conducted in English, French and Turkish.

#### SIXTH PENTECOSTAL WORLD CONFERENCE IN JERUSALEM

On 19 May, the Sixth Pentecostal World Conference, attended by more than 2,700 delegates from some 40 countries, was inaugurated in Jerusalem in the presence of representatives of the Government and the Jerusalem Municipality. At the opening session, a message of greeting, sent by Prime Minister Ben-Gurion, was read in English and Swedish translation. The delegates were then welcomed by Mr Abba Eban, Minister of Education, and by Mr M. Ish-Shalom, Mayor of Jerusalem.

The Conference was organized by an Advisory Committee headed by Dr Howard P. Courtney, Chairman, and the Rev. Gayle F. Lewis, Secretary. The proceedings lasted three days, in the course of which numerous addresses were delivered, alternated by prayers and periods of meditation as well as by community singing and musical presentations.

The last day of the convention coincided with Whitsunday and many delegates visited the Chamber of the Last Supper and the traditional site of the descent of the Holy Ghost, according to *Acts* 2:1-4.

At one of the sessions the Conference unanimously adopted a resolution of warm appreciation of the facilities accorded by the Government and municipal agencies and for the efficient handling of arrangements by

“Peltours” and other tourist organizations. A resolution was also adopted to plant 10,000 trees in the Judaeen hills as a token of friendship for “all of Israel, and for every citizen of this new and wonderful nation, born through a divine miracle and as a fulfilment of Bible Prophecy.”

#### EDITORS OF CHRISTIAN PERIODICALS VISIT ISRAEL

On 19 May, Dr Carl Henry, editor of *Christianity Today*, Dr Kenneth L. Wilson, editor of *Christian Herald*, and Dr Sherwood Wirt, editor of *Decision*, arrived in Israel for a two-week stay. The party toured the country with officials of the Foreign Ministry. In order to gain an understanding of the conditions of religious liberty as conceived and practised in Israel, the editors met with leaders of the Christian communities and senior officials of the Foreign and Religious Affairs Ministries. They also attended the Sixth Pentecostal World Conference.

On 6 June, after their return to the USA, the three editors published the following joint statement:

As editors of American Protestant evangelical magazines, we believe that the present moment of world history offers a fresh and providential opportunity for Hebrew-Christian understanding. A ‘break-through’ of the barriers that have deadlocked orthodox Jews and evangelical Christians is now a live possibility for the first time in nearly 2,000 years. This new opportunity will require creative exploration and spiritual earnestness on the part of both Jewish and Christian participants.

Vital aspects of such an approach are: Christian recognition that the people of Israel are in God’s plan. Christian commitment to unconditional love for the Jewish people everywhere. Conversation between orthodox Jewish scholars and evangelical Christian scholars, whose common devotion to the authority of the Old Testament is their bond and point of beginning. Christian-Hebrew dialogue should move from the profundity of evangelical conviction to the profundity of Jewish traditional belief. The Christian message is directed toward the Messianic consciousness of the Jew. The New Testament does not condone a ‘least common denominator’ approach.

In recognizing anew the Hebrew ancestry and preparation for the Christian faith, Christians find in the nation of Israel a unique locale for such dialogue. Their resettlement in Palestine now shelters once dispersed Jews from the intolerances of state religions and also from the barbarian cruelties of a wicked Gentile era forgetful of Judeo-Christian ethics. Israelis also have an opportunity to transcend the in-

tolerances of the first century of the Christian era in the land of Palestine. The heritage of religious liberty guarded by separation of Church and State, which has shaped a hospitable national climate for American Jewry, can also guide Israel in the provision of larger freedom for Protestant and other religious workers.

#### MUSIC FESTIVAL AT KIRYAT YEARIM

On 27 May, the fifth annual Music Festival at Kiryat Yearim near Abu Ghosh was opened in the French church of *Notre-Dame Arche-d'Alliance*. The Festival this year included six concerts, performed on three successive Saturdays. Nearly 2,500 persons attended. The church, chosen for the concerts because of its excellent acoustics and special atmosphere, was placed at the disposal of the organizers by the Sisters of Notre-Dame and their almoner, the Rev. Father M. Revoil.

Mr S. Stadermann, musical director of the Festival, has always endeavoured to offer his audience works which are seldom performed in this country. Thus they had formerly heard in Kiryat Yearim: Cherubini's *Requiem*, Bach's *Cantata No. 18*, Schutz' *Psalms*, Mozart's *Mass in F*, Haydn's *Stabat Mater*, Kodaly's *Missa Brevis*. This year's concerts included first performances of Bach's *Brandenburg Concerto No. 2*, Stamitz' *Concerto for Viola and Orchestra in G*, Händel's *Belshazzar* oratorio, *Pezzi Sacri* by Verdi and *Motets* by Grandi.

#### ARAB HOUSING IN NAZARETH

On 28 May, a new block of 58 dwellings for Arab homeless workers and families transferred from surrounding villages was dedicated in Nazareth. The popular housing programme, inspired and initiated by Father Gautier, and carried out jointly by the Ministry of Labour's Housing Division and the *Histadrut* (Labour Federation) now comprises 140 dwellings. Father Gautier came to Israel from France several years ago to serve under the Greek-Catholic Archbishop of Galilee, Mgr G. Hakim. He conceived this plan for low-cost housing in Nazareth in order to help those who were in greatest need, and has since worked indefatigably to bring it to fruition. Mgr Hakim, who actively supported the building programme, attended the dedication ceremony. Also present were Mr N. Bathish, Deputy-Mayor of Nazareth; Col. Y. Verbin, Military Governor of Galilee; Arab members of the *Knesset*; and senior Government officials.



## ORTHODOX PENTECOST CELEBRATED AT RUSSIAN CATHEDRAL OF JERUSALEM

On 29 May, the Orthodox Community of Jerusalem, consisting of Greeks, Slavs and Arabs, celebrated the Feast of the Holy Trinity (Monday Pentecost) in the Russian *sobor*, situated in the centre of the New City of Jerusalem.

The liturgy (of St John Chrysostom) was performed by His Grace Kyr Athenagoras, Archbishop of Sebastia, in concelebration with the Very Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission, and numerous Greek, Arab and Russian clergy. The church, magnificently arrayed and profusely adorned with greenery and flowers, was filled to capacity. Among those present were the faculty members and students of the Swedish Theological and Israel-American Institutes.

The service was followed by a reception held on the premises of the Moscow Patriarchal Mission, which was attended by a large gathering of clergy and laity, including the Ambassadors of the USSR and of the Republics of Poland, Czechoslovakia, Yugoslavia, Hungary and Bulgaria; the Mayor of Jerusalem; and the Director-General of the Ministry of Religious Affairs.

## EDUCATION MINISTER SPEAKS ABOUT MISSIONARY ACTIVITY

On 7 June, Mr Abba Eban, Minister of Education, declared that no law prohibiting Jewish parents from sending their children to Christian schools or proscribing missionary activity should be passed by the *Knesset* (Parliament). Replying to a motion for the agenda by Rabbi M. Porush, a representative of the ultra-orthodox party *Agudat Israel*, the Minister asserted that any such legislation would run counter to the democratic principles on which the State of Israel is founded. Although it was sensed that Jewish children taught in missionary schools received a defective Jewish, national and Hebrew education, the only acceptable approach to this difficult problem was in the areas of education, information, argumentation and moral suasion.

## AFSC REPRESENTATIVE LEAVES ISRAEL

On 13 June, Mr J. P. Buskirk, Field Director of the American Friends Service Committee, left Israel after the completion of his two-year term of service. Following his departure, no further AFSC representative will, for the present, be appointed for this country. This, however, will only mark a change in the form of relationship, and not a break with the people

who, over the years, worked toward the common goal of peace and understanding, and the alleviation of human suffering. Israel and the Middle East will continue to be included in the plans and programme of the AFSC—work camps, international seminars, and conferences for diplomats.

#### NAME OF PONTIUS PILATE ON STONE FOUND NEAR CAESAREA

On 16 June, Prof. A. Frova, Director of the Italian Archaeological Mission in Caesarea, informed the Israel Director of Antiquities that a stone was discovered with the name of Pontius Pilate engraved on it. The Latin inscription is the first such testimony to the name of Pilate, who resided in Caesarea as Procurator of Judaea in 26-36 CE (30 is usually considered the year of the Crucifixion). Prior to the discovery, our sources for the name were the Gospels, Flavius Josephus and Philo Judaeus.

The stone, some 80 cm. x 60 cm., was found in the Caesarea Roman theatre—where it was reused as a building stone—now under excavation by the Italian expedition. The inscription has three lines: the word TIBERIEUM is written in the first, apparently indicating some formula of dedication to Emperor Tiberius; [PON]TIUS PILATUS appears in the second (his first name is still unknown); the third has not yet been deciphered. The entire left section of the inscription is missing.

The Italian Archaeological Mission, now in its third season of work, is sponsored by the *Istituto Lombardo di Scienze e Lettere* of Milan. His Exc. Count Giovanni Revedin, Ambassador of Italy, has been active in promoting their work.

#### LATIN PARISH CHURCH DEDICATED IN HAIFA

On Thursday, 29 June, the solemn benediction was given to the new parish church of the Latin Community in Haifa, by His Exc. Mgr P. G. Chiappero, Vicar-General of the Latin Patriarch in Israel. Following the dedication ceremony, a pontifical mass was celebrated in the church.

Inauguration ceremonies were conducted throughout the weekend: on Friday, a pontifical mass was celebrated according to the Maronite rite by His Exc. Mgr Joseph Khoury, Bishop of Tyre and the Holy Land; on Saturday, a pontifical mass according to the Melchite rite, by His Exc. Mgr George Hakim, Archbishop of Galilee; and on Sunday, a solemn mass according to the Latin rite, by the Very Rev. Father Anastasius of the Holy Rosary, Superior-General of the Carmelites.

## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL, 1960/1

By Dr AVRAHAM BIRAN

Director of Antiquities

*(Continued from previous issue.)*

### *Ramat Rahel*

From the Dead Sea area to the west there was much archaeological activity. At Ramat Rahel, near Jerusalem, Dr Y. Aharoni unearthed a royal citadel, possibly built by King Uzziah. His expedition is co-sponsored by the University of Rome, the Israel Department of Antiquities, the Hebrew University and the Israel Exploration Society. Last year's dig had uncovered what seemed to be a citadel. Also revealed then were sections of a double wall surrounding the settlement. Now visible is a part of the large building dating to the Judaeen Monarchy (8th century BCE). The entrance to the building and some adjoining rooms with walls more than two metres thick have been cleared. One of the walls, of well-dressed and joined blocks, represents one of the finest examples of the masonry of this period. Traces of fire were found in the building. The socket of a pivot on which the door turned was also discovered.

The site has also yielded a wealth of epigraphic material, and this season a record number of 112 inscribed pottery handles have been collected. The most interesting are two seal-impressions from the period of the Judaeen Monarchy. One of them reads *YHWHYL BN SHR*—Yehohayil ben Shahr. The second, which dates to the post-exilic period, carries the inscription *L'HYW PHW* [*Leahyo Pahwa*] "Belonging to Ahyo (Ahiyah) the Governor". This is the second name of a Jewish governor under Persian rule to be discovered at Ramat Rahel.

A relatively large number of small pottery figurines, mostly of Ashtoreth and of various animals, were also found. One painted sherd shows the profile of a bearded man, probably a king, seated on a high chair. The faint line painting, in black and ochre, dates to the Judaeen Monarchy, and is believed to be the only sample found in Israel of a human figure



painted on pottery from this period. The posture of the figure indicates an Assyrian-Syrian style.

Above the Israelite ruins, there were extensive bathing installations from the Roman and Byzantine periods. Stamps of the Tenth Roman Legion (Julius Caesar's favourite) found on the tile pavement of a floor indicate that the baths were built by the Legion, which conquered Jerusalem. The baths included three coloured mosaic floors, geometric in pattern, and bathing tanks, pipe conduits and cisterns. The mosaic floors were removed to permit excavation of the lower strata, and will probably be relaid near their original location. The baths were supplied by rainwater, and the piping is of a continuous system, water running from one bath to another.

### *Caesarea*

In *Christian News from Israel*, Vol. XI No. 4, there appears a report on the excavations and restorations of Caesarea by the head of the expedition, Mr A. Negev. The city also continues as a centre of prodigious activity on the part of American and Italian expeditions.

The Link Underwater Archaeological Expedition discovered tangible evidence of a colossus on the sea bottom at the entrance to the harbour of Caesarea. According to Mr Edwin Q. Link, leader of the team (and owner of the expedition vessel, the "Sea Diver"), this confirms Josephus' descriptions of the port. Mr Link stated that their work in Caesarea convinced him that the Roman port had been destroyed by some catastrophe, probably an earthquake. A silver coin found in the water shows the entrance to a harbour flanked on both sides by a colossus; the obverse is stamped with a representation of Neptune. This Link Expedition also did important work in the Sea of Galilee, north of Tiberias, where they found traces of a road on the lake floor and a large collection of Roman pottery and cooking pots.

In Caesarea, a treasure trove was found in a green glazed earthenware jar, buried in the rubble of one of the old store-houses. The treasure comprises more than 130 articles, including walnut-size gold beads and a three-strand gold necklace. One item, a bronze charm, bore an Arabic inscription. The collection dates from the 11th-12th centuries.

Of special beauty is the aqueduct which brought sweet water to Caesarea from far-off springs. Clearing operations have revealed its arches. Efforts are being made to prevent the sand from covering the aqueduct again.

*Roman Theatres.* In Caesarea, a mission from Milan headed by Prof. A. Frova has almost completely cleared the Roman theatre facing the sea, equipped to seat some 4,000 persons. In Beit She'an, another theatre is being cleared by Dr S. Appelbaum, for the Prime Minister's Office and the Department of Antiquities. The theatre was built into a hillside facing the ancient mound and a view stretching down the Jordan served as a natural background to its stage.

### *Antiochus Inscription in the Emek*

A bulldozer being operated in the fields of Kibbutz Hefzibah turned up by chance a stone inscribed in Greek with copies of official documents from the reign of Antiochus III, the Great (223-187 BCE). This monument, the first of its kind to be found in Israel, yields important information about conditions in the north of the country after it had been wrested from the Ptolemies, and about methods of Hellenistic administration.

The inscription comprises copies of eight official documents, all dating from 200 BCE. A first, incomplete reading shows that six are letters from Antiochus III and are concerned with the fifth document (endorsed by a letter from the king), which is a memorandum by one "Ptolemaios", *strategos* (military governor) and chief priest, in which the king proposes that "no one be allowed under any pretext whatsoever to billet... or drive out inhabitants". Reference is also made to acts of injustice and violence in the villages. The addressee here is identical with Ptolemaios, son of Thraseas, described by Josephus in his *Antiquities of the Jews* as the recipient of another letter from the same king, granting privileges to Jerusalem and the Temple. He began his career as a general of Ptolemy IV of Egypt, but later defected to the enemy camp of the Seleucids and was rewarded by Antiochus III with the military governorship and the office of chief priest in southern Syria and Phoenicia.

Two of the documents are letters which complete the information obtained up to the present from Ptolemaios' memorandum. Two others are copies of covering letters sent by the king, with the memorandum and one of the above-mentioned letters respectively. The second and eighth documents are so far almost unreadable. The inscription is headed by a letter, chronologically the last, in which Antiochus III instructs Ptolemaios to bring the documents to the notice of the public by carving them on stones to be set up in public places. Our monument must be one of these stones.

Our inscription thus deals with the damage done to villages by unjust

billeting accompanied by violence, probably as a result of the state of war which prevailed between the Ptolemies and the Seleucids about 200 BCE.

### *Hebrew Documents*

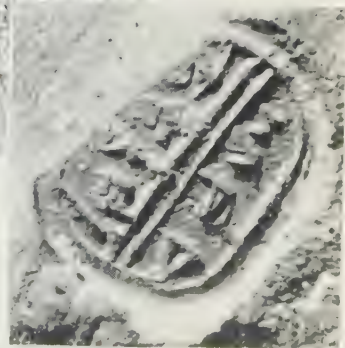
An unusual document in biblical Hebrew of the end of the 7th century was discovered at Metzad Hashavyahu, south of Kibbutz Palmahim, the site of an ancient fortress covering approximately one and a half acres. The place had previously been inhabited at the end of Iron Age II. Three Hebrew ostraca written in ink were brought to light in the vicinity of the fortress gate. The largest letter was found in six pieces and was deciphered by the excavator, Mr J. Naveh. It is a complaint by a man, employed in harvesting, whose coat was confiscated. He appeals to the governor either to return the garment himself or to effect its return through his agents, for the man is innocent of the charge brought against him. He maintains that he had finished the quota of reaping assigned to him. In requesting the return of his garment, the reaper promises nevertheless to pay in full whatever the governor may demand. (Cf. *Ex.* 22:25-26.)

### *Azor*

Another inscription comes from the excavation at Azor, where part of the ancient cemetery was cleared under the supervision of Dr M. Dothan. Azor is one of the richest sites on the coastal plain and contains burials from the Chalcolithic period to the Middle Ages. This season the expedition found tombs of the Canaanites who inhabited the coast in the 13th century BCE. In the 12th-11th centuries, the Philistines also buried their dead in the Azor cemetery. In one of the tombs, Philistine pottery vessels were found placed around the head of the deceased—a young man. On his throat lay an Egyptian scarab, of a type previously unknown in Israel, representing the Nile god Hapi surrounded by three crocodiles. The scarab is from the 20th Egyptian dynasty, which is contemporary with the appearance of the Philistines in this country. Other objects in the tombs, such as a bowl painted with Egyptian and Philistine motifs, also point to Egyptian influences on Philistine material culture.

At Azor was found another type of burial, very rare on other sites: the body was placed in two jars halved lengthwise and joined mouth to mouth. Other tombs were built of mud-bricks in coffin shape. The latest Philistine type found at Azor (end of 11th century BCE) consists of a large pottery jar, sealed with a slab of basalt or a bowl, standing in the centre of a stone-built frame and accompanied by a number of smaller vessels. In

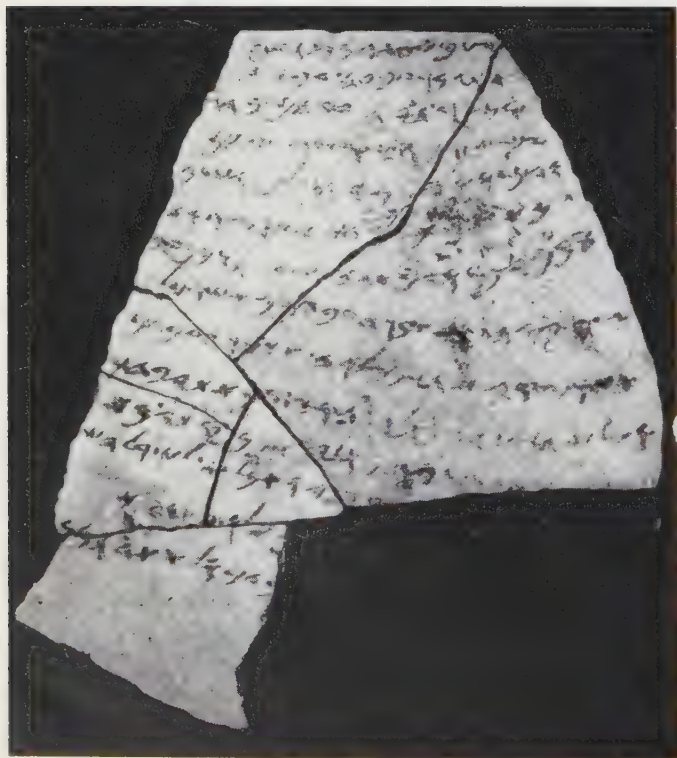




1. Mosaic tile floors of baths cleared at Ramat Rahel, excavated by Dr Y. Aharoni. The baths include three coloured mosaic floors, geometric in pattern, and bathing tanks, pipe conduits and cisterns.
2. A seal-impression from Ramat Rahel, dating to the Judaeen Monarchy: *Yehohayil ben Shazar*.



1. Excavations at Ramat Rahel, including some remains of a royal citadel possibly built by King Uzziah (cf. 2 Chr. 26:9).



2. A Hebrew ostracon written in cursive Hebrew (7th cent. BCE), found at Metzad Hashavyahu, excavated by Mr. J. Naveh. The largest of such letters written in ink, it is a complaint from a man, employed in harvesting, whose coat has been confiscated. He appeals to the government to have it returned, for he is innocent of the charge brought against him. (Cf. Ex. 22:25-26.)





A jar found in a tomb at Azor, excavated by Dr M. Dothan. The inscription, probably from the 7th or 6th cent. BCE, is very clear: *LeShelmay* (belonging to Shelmay).



2. An Egyptian scaraboid, apparently of a negroid head from Azor. It is stone painted black, and dates to the 8th-6th cent. BCE.

3. An Egyptian scarab with a representation of the Nile god Hapi surrounded by three crocodiles (Azor).







1. Utensils from the lower Pleistocene age, discovered in the Jordan Valley near Kibbutz Afikim, excavated by Prof. M. Stekelis. Vestiges of the period prove that the site was inhabited by man half a million years ago.



2. A characteristic contracted burial, one of 40 found in the Natufian level of a prehistoric village excavated by Prof. Stekelis in Nahal Oren, on the slopes of Mt Carmel.



3. A carved animal head from Nahal Oren.

the central jar, calcined human bones were found together with offerings, including pottery flasks, a beautifully preserved bronze bowl and a gold mouthpiece (a narrow strip of gold placed on the mouth of the deceased). This cremation burial is the earliest example of its kind found to date in this country.

Among the tombs of the Solomonic period and of the early Divided Monarchy, a large tomb is of special interest. A considerable number of people were buried in a family plot surrounded by a stone wall one metre high. Four burial phases can be distinguished, each accompanied by pottery, rings, bracelets, fibulae, beads and scarabs. The pottery includes a large number of Cypro-Phoenician vessels, indicating wide-spread trade relations in that period.

In a tomb dating from the 7th-6th century, a jar bearing the inscription *LSHLMY* was found. The inscription was written on the wet clay before the jar was fired and is very clear. The shape of the letters points to the late 7th or early 6th century BCE, i.e. the end of the Kingdom of Judah. The inscription is to be translated, "Belonging to Shelmay" and tells us that the jar belonged to one *Shelemiah* or *Shelemiahu*, a name mentioned several times in the Bible.

### *Earliest Remains*

From north to south, some of the earliest traces of man were discovered. In the Jordan Valley near Kibbutz Afikim, important vestiges of the lower Pleistocene Age were found by Professors M. Stekelis, L. Picard and G. Haas, all of the Hebrew University. These are the most ancient human remains ever discovered in the Near East, comparable in age only to finds in Algiers and Tanganyika. They prove the site was inhabited by man half a million years ago. The finds include: two fragments of a human skull, four times as thick as that of modern man, and an incisor tooth; fossil bones of some forty different species of animals (elephant, rhinoceros, hippopotamus, wild boar, turtle, a catfish known as "clarias"); flint tools and chopping instruments belonging to the so-called "pebble culture".

Further north, Mr J. Perrot continued his excavations at the important site of Eynan, near the bountiful springs which enabled the settlement to flourish. An almost circular house, 3.5 metres in diameter, was cleared. Its wall was composed of a foundation of large stones, some well dressed, with smaller stones in between; it probably was a revetment for the wall of the pit dug inside, undoubtedly in order to smooth and level the ground. All the typical Natufian stone implements were found.

In the centre of the country, on the slopes of Mt Carmel near Nahal Oren, Prof. Stekelis has cleared a Neolithic village dating to the 8th millennium BCE. In the village, which belongs to the pre-pottery period, 20 houses have been unearthed, some round and others oval. For the first time we have evidence of an organized attempt to plan a complete settlement with houses, entrances and courtyard. The finds point to the making of flint and stone utensils, indicating that the people who lived there had a fairly well-developed culture and even imported goods from neighbouring countries. The second stratum, the oldest of the Neolithic period, was much more developed, to judge by the stone industry, art objects and architectural remains. From the many sickle-blades and flint knives, it appears that agriculture or gardening was the basic economy. All these testify to an economic stability maintained over a large period. From finds of a similar period in Jericho, it is estimated that the settlement dates to 8000-7000 BCE.

There were two Natufian strata below, where in previous seasons a cemetery had been excavated. The rich industry included sickle blades, borers, scrapers, small stone vessels and many implements of bone. The remains, including the 40 burials in the cemetery, indicate continuous habitation. A Kebarian level was discovered below, in two places. Below this was a stratum of the Atlitian culture which, along with the Kebarian, belongs to a society of food-gatherers, leaving no buildings. The stratigraphical sequence of Nahal Oren can now be summarized as follows: (1) Atlitian; (2) Kebarian; (3) Natufian (two phases); (4) Pre-pottery Neolithic (two phases).

Further south, Mr J. Perrot, on behalf of the French *Centre National de la Recherche Scientifique*, made some soundings on a site not far from Kibbutz Gath. The results indicate seasonal occupation of the site by seminomadic shepherds. The material assemblage resembles that of the upper level at Beersheba and that of Ghassul. At the same time, a "northern" influence (sledge-handles and burnished wares) is apparent, and there are affinities with sites along the coastal plain. The occupation of the site of Gath probably followed immediately upon the abandonment of the Chalcolithic sites in the central Negev, and should be dated between 3200 and 3100 BCE.



## CHRISTIAN ANALYSIS OF CURRENT EVENTS IN ISRAEL

By the Rev. WILLIAM L. HULL

Planned settlement has been one of the strange yet very practical and profitable developments in Israel since the establishment of the State. To be able to take a map and plan cities, towns, villages and development areas at strategic points can be the lot of few nation builders. Yet a considerable part of Israel has been planned, built and settled just that way.

The Prophet Ezekiel wrote: *Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes be builded. And the desolate land shall be tilled.* One hardly would claim that Israel is cleansed from all her iniquities, as yet. Nevertheless, the cleansing may be taking place inwardly without much visible evidence. Not so the building of the wastes and the tilling of the desolate land. These, at least, are visible to all.

On the last day of May the corner-stone was laid of the new planned town of Arad, east and north of Beersheba. The place is a waste land near the ancient royal city of Arad, from the time of the Canaanites. It is mentioned in *Judges 1:16* and appears on Bible maps. The town will be the centre for an area of 100,000 acres, stretching from the Dead Sea on the east to the Beersheba-Hebron road on the west. It will provide homes for the employees of the potash works at Sodom and will have large industrial plants to process minerals mined in the Negev. Although neither town nor roads yet exist at Arad, the first traffic policeman was already on duty for the ground-breaking ceremony. Mr L. Eshkol, Minister of Finance, said that five towns would be established in the Negev by 1966. He estimated that by 1965 Israel's population would be 2.5 million and exports would have jumped from the present \$350 million to \$750 million yearly.

The Negev, the southern part of Israel, is largely waste land, yet it embraces 50 per cent of the land area of the country. Israel's planning will cause this desert to *blossom as the rose*.

\*

From a news standpoint, the Eichmann trial overshadows everything else in Israel at this time. The press devotes nearly half its pages to re-

porting the trial. Two schools of thought have developed as the trial progresses. The one ranges from the thought that Eichmann never should have been taken prisoner to the suggestion of Victor Gollancz, a prominent Jewish publisher in England, that Eichmann should be set free after his trial. The other view more or less approves of Israel's actions and conduct of the trial and considers death by hanging but the just deserts for deliberate and repeated murder.

The responsibility of Israel for executing judgement on Eichmann, if he is found guilty, presents a problem of great magnitude. Some may have felt even a measure of pity for the prisoner at the bar who, from the opening day of the trial, must have realized that he actually is staring death in the face. But when the films of the concentration camps were shown to the court on 8 June, life seemed to shrink to a negligible quantity as the ghastly film showed bulldozers rolling thousands of naked bodies—Jews—into deep trenches. The great scrapers skimmed the ground, pushing before them bodies which rolled and tossed head over heels, until with a final shove over the brink the mass of naked white bodies, in all manner of grotesque positions, finally disappeared into the open graves prepared for them. It is only against such a horrible background that the spectre of death by hanging for the man guilty of the murder of millions, of which the bodies seen in the films were only a very small fraction, can be evaluated.

The mills of God grind slowly. *I will bless them that bless thee, and curse him that curseth thee. No weapon that is formed against thee shall prosper*; not even the SB (special treatment, extermination) of Himmler's S.S. troops and the gas chambers of Auschwitz. Millennia ago Haman found that he could not prevail against Israel while God was on their side. Eichmann is but the modern counterpart of Haman, more successful in his objective in that he eliminated one-third of the Jewish people, but not likely to be any more successful in saving himself. *They hanged Haman on the gallows that he had prepared . . .*

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Standing high in the hills overlooking Eyn Kerem (the birth-place of John the Baptist), the new 25 million dollar Hadassah Hospital was opened to patients on 6 June. The army cooperated in moving the hundreds of patients from the temporary hospital locations in the centre of Jerusalem to their new home in the hills west of the city. The old buildings had been used as makeshift quarters since April 1948, when the road to the former

hospital on Mount Scopus became impassable owing to Arab attacks. The contrast between the old and new must have seemed almost unbelievable to some of the patients. The new hospital is one of the most up-to-date and best equipped in the world.

It was 43 years ago that a Jewish women's organization of the USA, under the name of "Hadassah", led by Henrietta Szold, undertook to care for the medical requirements of the Jews of Palestine. Since 1919 they have supplied hospitals and clinics all over the land and contributed hundreds of millions of dollars to do so. The new Jerusalem hospital is the latest of their projects. Thousands of years ago Moses cautioned the children of Israel, *Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers*. So it is today that the power God has given to American Jews to obtain wealth has resulted in the availability of funds for the development of the nation in its own land in fulfilment of God's promise, and the new Hadassah project is part of the fulfilment.

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When the Yemenite immigration wave took place in 1949/50, great stress was laid upon God's promise to bear them on eagles' wings (*Exodus 19:4*). To the Yemenite Jews the planes which brought them seemed as great eagles. Twelve years later we see the Israel air line, "El Al", inaugurate the longest non-stop commercial flight anywhere in the world, and at almost the speed of sound. Giant jet planes now carry their passengers the 5,600 miles from New York to Lod in 10 hours and 50 minutes without a stop. Israel's main airport at Lod is now able to handle the largest jet planes. A new runway has been completed recently, almost double the length of the old runway. Facilities have been expanded so that 250,000 passengers may be handled yearly.

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As in the air, so on the seven seas Israel has built a merchant fleet. Twelve years ago Israel had six old ships totalling 1,400 tons. Today she ranks 32nd among 80 nations, with a total tonnage of 770,000. Many of her ships were built by Germany as part of the reparations agreement. As this agreement terminates this year, Israel is now planning to begin building her own vessels next year. King Solomon made a navy of ships. It would look puny beside the present Israeli fleet, yet it led the way. Israel's history has a precedent or prophecy for almost everything existing



today. Coupled with the fleet expansion are plans for the new deep-water port to be built at Ashdod, near Ashkelon. It is anticipated that 8,000,000 crates of citrus will be exported through it in the 1964/5 season.

\*

Jeremiah prophesied that *their nobles shall be of themselves, and their governor shall proceed from the midst of them* (30:21). Nothing was said in that context of a parliament building in which their nobles and governor would rule, but that might be taken for granted. For 12 years Israel's *Knesset* (Parliament) has been housed in a makeshift building in the centre of Jerusalem. Some years ago the late Mr James de Rothschild bequeathed to Israel the sum of one million pounds sterling (\$2.8m.) for the construction of a permanent parliament building. Plans were accepted for the building and the corner-stone was laid in October 1958, on the site of the Government offices in the western part of Jerusalem, near the new Hebrew University campus. Now tenders have been called for and it is expected that the building will be ready for Parliament in 1963.

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Nothing could have seemed farther from fulfilment in the early days of the State than the prophecy of Isaiah that Israel would *fill the face of the world with fruit* (27:6). For a number of years after the State was founded fruit and vegetables were almost non-existent. People would go sometimes for six months or more without being able to buy a potato. Everything was rationed, but frequently no produce was available to meet the meagre ration promised. The contrast in conditions today is significant. Not only is there an abundance of fruit and vegetables for the people of Israel, but in addition Israel exported IL120m. (\$66.6m.) of agricultural products in 1960/1. Thus proving the truth of the scripture, *No weapon that is formed against thee (Israel) shall prosper* (Is. 54:17).

During Mandatory days a large percentage of agricultural products consumed in Palestine came from neighbouring Arab countries. One purpose of the boycott, instituted by the Arab countries against Israel on the formation of the State and continuing to this day, was to starve this nation. The result was opposite to what they had planned, for the Arab countries lost their profitable market while Israel has provided abundantly for her needs and now profits from abundant production by exports to Europe.

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The Scribes and the Pharisees were those who were learned in the Law in the days of the Lord. The Pharisees have since disappeared but the Scribes have persisted. A special course for scribes is now being held by the Ministry of Religious Affairs in Jerusalem. Thirty-five graduates of talmudic academies are now studying the ancient art of copying the Scrolls of the Law for reading in the synagogues, and inscribing phylacteries and *mezuzot*. The course is being held because of the increasing demand from abroad for religious articles made in Jerusalem.

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King Solomon's mines (Timna), 10 miles north of Eilat on the Red Sea, are no longer a legendary spot, the subject of novels. Since their discovery some years ago by Dr Nelson Glueck, the mines have once again been put into operation. IL26m. (\$14.4m.) in plant and equipment have already been invested in the project. Last year the mine produced 6,000 tons, and a production of 14,000 tons will be reached by 1966. Two of the largest US copper producers have expressed their readiness to invest in the Timna Copper Works on a 50-50 basis to aid in further development.

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#### STOP PRESS NEWS

The announcement that Israel successfully launched a missile into outer space was received at first with incredulity. Some thought that it might be an election stunt. The cold facts are that Israeli scientists, working with Israel materials, have produced and fired a solid fuel burning projectile into outer space. The rocket was in three stages and weighed over a quarter of a ton. It ascended to more than 80 km. into the stratosphere. The head released a payload of metallic sodium to form a luminous cloud at a prearranged height. Valuable scientific information, particularly in relation to weather forecasting, was obtained from the flight of the missile.

Whether Israel's entrance into the exclusive circle of nations (now seven) which have successfully launched space projectiles has any prophetic significance we would not say at this time. Surely, *The heaven, even the heavens, are the Lord's* (Ps. 115:16); but is the stratosphere part of heaven? Marvellous as are the achievements of man in space, there will always remain further heavens of God unconquered. The efforts of man in outer space but reveal in greater measure how small we are, how limited our outlook, how fearfully vast and limitless the world of God.

## REVIEWS OF BOOKS

SEFER ABISA, by F. PEREZ CASTRO (Spanish). Textos y Estudios del Seminario Filológico Cardenal Cisneros, C.S.I.C., Madrid, 1959. Pp. liii + 116, 24 plates.

During the past 25 years, we have seen a surprising renaissance of biblical and Judaic studies in modern Spain. The renewed interest in these fields of learning was undoubtedly motivated by the desire of the present inhabitants of the Iberian peninsula for a reassessment of their cultural inheritance throughout the ages. Archaeological remains and epigraphic material from early Phoenician settlements are highly treasured. Arabic studies are pursued with great fervour, together with research in the mediaeval Christian roots of modern Spain. It is in this context that the need was felt to study afresh the "Golden Age" of Hebrew and other Jewish literature in Spain, and its impact on Spanish culture in the Middle Ages.

The main centres of these researches are the *Instituto Arias Montano* and the Departments of Semitic Studies at the Universities of Madrid and Barcelona. The *Instituto* publishes two excellent periodicals, *Sefarad* and *Al-Andalus*. There also the

plan was conceived to prepare new scholarly editions of all the ancient versions of the Bible, in Hebrew as well as in translations. Prof. F. Perez Castro's book, *Séfer Abisa*, here under review, is one of a series of publications planned by the editors of the Spanish Bible and is indicative of the high scholarly standard achieved by the collaborators in this project.

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In 1616, the diplomat Pietro della Valle procured in Nablus a manuscript of the Samaritan Hebrew Pentateuch for the French savant, A. de Sacy. Scholars had previously known of the existence of this version from the Talmud and the writings of the Church Fathers, as well as from reports of mediaeval Jewish and Christian travellers. But then, for the first time, European scholars gained access to this version and were given an opportunity to collate and analyze its variant readings and to compare them with their parallels in the Masoretic text and the Septuagint. A heated discussion soon arose with regard to the relative value of these three main witnesses to the text of the Pentateuch. The pros and contras adduced in the initial stages were of



a rather dogmatic nature, but in the course of time a more scientific attitude prevailed. The high rating then accorded to the *Samaritanus* by some scholars can be explained partly by the fact that this version was (and still is) copied in the ancient Hebrew script, which conveys an impression of high antiquity. The Jewish (Massoretic) text, on the other hand, had been transmitted since the time of the Second Temple in the square Hebrew letters, which were considered an innovation that the Babylonian Talmud ascribed, somewhat arbitrarily, to Ezra the Scribe (*Sanhedrin* 21b-22a).

The scales were tipped even more in favour of the *Samaritanus* when, at the end of the 17th century, news reached Europe of an extremely ancient scroll containing this version which was reported to be kept in the *Kinshah*, the Samaritan synagogue at Nablus. Bishop Huntington, who carried on a lively correspondence with the Samaritan community at Nablus, was the first to mention this manuscript, in 1690. Thereafter, innumerable attempts were made to acquire this famous scroll, the *Sefer Abisha*, or at least to copy it, but all in vain. The Samaritan priests held the scroll in very high esteem and would not even allow a lay member of their own community, let alone a non-Samaritan, to handle the holy book or peruse it. Interest in the text was intensified in the late 19th century, after visitors to Nablus who had seen it pronounced their conviction that it was the most ancient of all Heb-

rew manuscripts of the Pentateuch then known. Still, a proper evaluation of the scroll was impossible as long as no qualified scholar had a chance to study it.

When photography began to play its part in making manuscripts accessible to wider circles of scholars, several attempts were made to photograph the Abisha scroll. All met with the refusal of the Samaritan priests. True, in 1920 the *American Geographic Magazine* printed a photograph of one column of the scroll, but it was practically illegible. In 1946 it fell to Paul Kahle, the doyen of Samaritan scholars in the 20th century, to obtain from the Samaritan high priest a photograph of the *Tashqil*, the colophon of the scroll, on which its reputed antiquity was based. But only in 1952 did Prof. F. Perez Castro of Madrid University, with the assistance of the Spanish Consul in Jerusalem, succeed in preparing a microfilm copy of the entire Abisha scroll which, as we now know, actually comprises different manuscripts of varying antiquity. In the edition under review, Perez Castro presents the most ancient part of the scroll, *Num.* 35:1 — *Deut.* 34:12, transliterated in Hebrew square characters, together with a critical apparatus (pp. 1-116). The original text of this section is also reproduced in facsimile in 24 plates. The reader thus has the opportunity to form his own judgement of the value of the manuscript, although the technical execution of the photographs is not entirely satisfactory. The text and

plates are preceded by a detailed and most informative introduction in Spanish (pp. xiii-liii).

The manuscript dealt with in the book was called by the Samaritans *Sefer Abisha* on account of the colophon, which names as its copyist Abisha, the great-grandson of Aaron the High Priest. Unlike Jewish scribes of the Middle Ages, who used to append the colophon at the end of a manuscript, it was the custom of Samaritan scribes to introduce the colophon into the text proper. This was achieved by splitting, so to speak, the lines of a chosen passage, so that a column of one letter remained in the middle of the page. When read vertically, this column indicated the name of the scribe, and where and when it was written; it sometimes also gave further information about the manuscript and its copyists. This ingenious method made forgeries well-nigh impossible: any alteration of the colophon would entail an alteration of the holy writ, which could easily be detected. In the Abisha scroll the colophon is inserted in the section *Num.* 6:10—13:19, and it reads: "I, Abisha, son of Pinehas, son of Eleazar, son of Aaron the priest—may God's favour and honour be their lot—wrote this holy book at the entrance of the Tabernacle on Mount Gerizim in the year thirteen of Israel's reign over the land of Canaan in all its boundaries roundabout. I praise (lit. thank) God. Amen."

The professed hoary antiquity of the scroll according to its colophon does not deserve serious consider-

ation. Even the possibility that it was copied from another, older manuscript must be ruled out. But Perez Castro is most probably right in refusing to declare it an outright pious fraud, since we do not know of any other forged colophon in a Samaritan Pentateuch scroll. We should therefore look for a possible explanation in a coincidence of names between a family of scribes flourishing at a later period and the biblical priestly family. Furthermore, Samaritan scribal customs may have given rise to some involuntary confusion. It is on these lines that Perez Castro proceeds to solve the problem. In other Samaritan texts we sometimes find a double indication of the date of writing, aimed at the synchronization of Muslim chronology with an accounting starting from the Israelite conquest of Canaan. Thus, a manuscript preserved in New York is dated 1231/2 CE by the following formula: "In the year 629 of Ismael's rule (i.e. after the *hijrah*), which is the year 3200 after Israel's settlement in the land of Canaan, which is the year 5993 of the creation". In some cases of dating, the thousands are not recorded since they were taken for granted, and it is left to the reader to supply them mentally. According to Perez Castro, this is the case with the Abisha scroll. He assumes that it was actually written in the year 3013 after the conquest of Canaan and that the scribe omitted the words "three thousand". Moreover, it is well known that Samaritan priests are customarily named after

the Aaronides. It is therefore probable that owing to the apocopated date the priestly scribe of the scroll, Abisha son of Pinehas, was later identified with Abisha, the great-grandson of Aaron the High Priest (*Ezra* 7:5). It should be pointed out that the words "Eleazar son of Aaron the Priest" of the colophon were written by a different hand, on a patched strip of the scroll. Since the Pentateuchal text is nearly obliterated in this place, it was very easy to add some words to the original colophon without using letters of the Bible text.

Even if the apparently late date proposed by Perez Castro, 1045 CE, is accepted, the Abisha scroll must still be considered one of the oldest extant Samaritan manuscripts of the Pentateuch, few of which were written before the 13th century. But this applies only to the most ancient part of the scroll, those 24 columns edited by Perez Castro, which were written on the oldest parchment strips of the scroll; all the other columns are later. Some were even written on paper, not on skins of ritually clean animals as required for scrolls prepared for public use in Samaritan synagogues. This seems to corroborate an interesting statement concerning the Abisha scroll which is found in a Samaritan historiographical compilation, *Sefer haTolidah*, which is known from a manuscript of the year 1346 CE. There it is related that, presumably at the end of the 13th century, a Samaritan priest took up the holy book to read from it to the congregation while he was ritually un-

clean. When the scroll was unrolled the earth quaked, thunder shook the firmament, and a sudden gust of wind tore the scroll out of its wooden case and swept it heavenwards. The congregation was seized by confusion, but some valiant men steadied their hearts and gripped the lower end of the scroll. The scroll was torn and thus they managed to save part of it while the other part disappeared into the clouds. The remnant, comprising *Num* 35:2—*Deut.* 34:10, was kept from then on in the Samaritan synagogue at Nablus. This miraculous story probably mirrors the rediscovery in the 13th century of the ancient parts of the Abisha scroll, which by then was already held in high esteem. Owing to its exceptional value, the missing portions were gradually restored by different scribes over a long period. Perez Castro recognizes eight hands; most of them he assigns to the 14th century.

The rediscovery of the ancient Abisha scroll calls for a new critical edition of the Samaritan Pentateuch. This edition should also make use of the old manuscripts discovered during the last forty-odd years which were not at the disposal of von Gall for the preparation of his edition.<sup>1</sup> In contrast to von Gall's eclectic text, the new edition should be based on the faithful reproduction of one complete manuscript chosen for the merit of antiquity and reliability, accompanied by an apparatus recording the most important, and com-

<sup>1</sup> A. von Gall, *Der Hebräische Pentateuch der Samaritaner*, Giessen, 1918.



paratively few, variants found in other Samaritan manuscripts. The recording of variants from the Masoretic text, as done by Perez Castro in his edition of the original Abisha scroll, is gratuitous. One would welcome instead the notation of possible variants underlying the Samaritan Aramaic translation (which has yet to be properly edited) and of others which can be restored from Samaritan exegetical treatises, only some of which are available in scientific editions. Owing to its fragmentary state, the Abisha scroll cannot serve as the basic text of such an edition, but it should provide valuable material for the apparatus. The best choice would probably be the *Sefer Zurbil*, the *Serubabel* scroll now in the Cambridge University Library; it is complete and may be even older than the Abisha scroll, since it was probably copied in the 10th century.

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ON THE TRIAL OF JESUS, by PAUL WINTER, *Studia Judaica* Vol. I., Walter de Gruyter, Berlin, 216 pp.

It has been suggested more than once that a Jewish court should *reopen* the trial of Jesus. But suppose that Jesus of Nazareth had never been formally tried by a Jewish court, how could such a trial be *reopened*?

If it were at all possible to bring to trial those who oppressed the Jewish people in the distant past, one of the accused would certainly be the Roman Governor of Judaea, Pontius Pilate. Seven grave charges against him have been preserved in Philo's

*Legatio ad Caium*. These include acts of robbery, cruelty and execution without trial. Josephus did not report all of Pilate's atrocities against the Jewish people (nor against the Samaritans). We read in *Luke*, for example, "about the Galileans whose blood Pilate had mixed with their sacrifices" (13:1).

One of the charges raised in Pilate's trial would certainly be that his soldiers arrested Jesus, "beat him about the head with a cane and spat upon him, and they knelt and paid mock homage to him" (*Mark* 15:19). Pilate executed Jesus as a rebel, though apparently uncertain about the charge.

These facts are well known, yet there are many Christians who consider Pilate to have been an innocent victim of the wicked Jews. Even in our own day one can read in a poem (*The Tablet*, 1 April 1961) that Pilate "was not bad": merely a civil servant who had been sent to govern "the turbulent and most unruly race of the Jews"; that he found a certain peace in Jesus' words and could quietly condemn him, "as Christ turned to him with a smile of love" (a modern legend lacking any scriptural foundation).

Although the Gospels do not depict Pilate as did Philo and Josephus, still they do not claim that the Roman Procurator was innocent: they only report that he found no guilt in Jesus. In the entire New Testament there is no explicit positive statement about Pilate, whilst a passage in *John* implies that he was not of the "sons of

light" (18:37-8): "My task is to bear witness to the truth. For this was I born; for this I came into the world, and all who are not deaf to truth listen to my voice." To which Pilate replied, "What is truth?" The implications of this answer are clear.

Jewish apologists usually try to prove that Pilate was not so innocent as tradition would have him, and to minimize the part played by the Jews in the trial. It is comparatively easy to prove Pilate's guilt, because this is clearly in keeping with historical truth. The second task is more difficult, because the role played by the Jews in the trial of Jesus has been obscured in the sources. Unfortunately, the two are interdependent: if the initiative for the arrest and condemnation of Jesus was Pilate's, then the Jews were only his instruments; but if certain Jews motivated them, then Pilate was their instrument, and perhaps a reluctant one.

These are serious questions facing not only apologists but also scholars. The problems stem from the fact that the Gospels were written as a message of salvation and not as historical biography. Thus the Gospels must be considered as "tendentious literature". One of the clearest examples of this is *Matthew* 27: 24-25: "Pilate could see that nothing was being gained, and a riot was starting: so he took water and washed his hands in full view of the people, saying, 'My hands are clean of this man's blood, see to that yourselves.' And with one voice the people cried, 'His blood be on us, and on our children'."

If the author could have foreseen the disastrous consequences of this passage, he would probably have curbed his fancy. It is noteworthy that this passage occurs in *Matthew* only, and therefore does not form part of the original story as preserved in *Mark*. And even Mark's account is only the oldest extant document based on Church tradition, and is itself not *pure history*. "Then we are required, as it were, to break through the Gospel accounts to the traditions behind them, to sift those traditions with a view to determining their sources and relative antiquity, to separate what is editorial accretion from early tradition and, finally, to infer from the most primitive form of tradition the historical event which occasioned it."

The above quotation is from a new work about the trial of Jesus, which is an important contribution to the discussion of the difficult problems surrounding an event which had such decisive consequences for the history of mankind. This interesting book has many positive qualities. Its composition is masterly. The author is not only versed in modern New Testament scholarship, but has acquired a profound knowledge of the Gospels themselves. But Mr Winter's most important achievement is separating out the historical events, the primary report of the events and the secondary traditions. It is clear that this method cannot produce a consistent image of the trial of Jesus, because according to this view the complex stratification of various traditions makes full reconstruction impossible

Although such a complete reconstruction is impossible, the nature of the narrative in the Gospels, which reports history without being an historical treatise, compels historians to try to detect the facts behind the narrative. The special character of the Gospels in their present form is very well known to Catholic and Protestant scholars. Therefore the criticism of Winter's book by Christopher Hollis (*The Tablet*, 1 April 1961, pp. 297-8) seems to me from some points of view not completely just. Mr Hollis is prepared "to play the same game" as Mr Winter, naturally from his own point of view. He assumes that the members of the Sanhedrin "were willing to condemn Him to death, but, when it came to the actual moment for killing Him, their nerve failed... Herod's courage failed and he sent Him back again to Pilate... Pilate, a hard and merciless man in all his previous dealings, behaved very differently on this occasion precisely because he was face to face with a situation utterly different from any that he had ever faced before." This strange behaviour, according to Mr Hollis, is explained when we assume that all the *dramatis personae* hesitated to put to death a man who was not an ordinary man. I would not reject Hollis' suppositions if I could find in our sources the slightest indication of a failing of nerve on the part of the participants in the trial. Therefore Hollis' psychological construction can only prove that the Gospels are a message of salvation and not purely historical documents.

This character of our sources entitles Mr Winter to seek the historical reality on which the Gospels are based.

According to the author, some aspects of the trial are certain, some probable, and others cannot be explained. "It can be affirmed with assurance that Jesus was arrested by Roman military personnel for political reasons and then conducted to a local Jewish administrative authority during the same night. The following morning... He was handed back to the Romans for trial. The Procurator sentenced Jesus to death by crucifixion, the sentence being carried out in accordance with Roman penal procedure" (p. 138).

Among the things that, according to Mr Winter, probably happened are the interrogation of Jesus by the Jewish authorities and the decision taken by the Roman soldiers who were part of the execution squad.

"No certain answers can be given to the following questions: Firstly, what was the immediate cause inducing the authorities to take official action against Jesus? Secondly, who took the initiative in ordering the apprehension of Jesus? Thirdly, what precisely did Jesus do to provoke police action against himself? Not unnaturally, these are questions which many people will deem to be the most important" (p. 138).

The consequences of Winter's research appear to me to be: (1) The sources try to absolve Pilate and the Romans from guilt, but their guilt can be established by the analysis of the sources. (2) The guilt of some



Jews or Jewish authorities is overestimated in our sources, but it is precisely this guilt which cannot be detected. (3) If we do not agree with the claim of our sources that Jesus accepted his death as his task, then it is impossible to know what exactly Jesus did do "to provoke police action against himself".

In my opinion we can be more optimistic than Mr Winter, and we can find a more consistent picture of the trial if we put more faith in the veracity of our sources than the author did. Some progress can be made in the study of the trial of Jesus if the sources, especially the Gospel of Mark, are read without the distorting interpretations of some ecclesiastical authors. It will then be apparent that some basic "facts" are not mentioned in these texts, or at least not in all the texts. The sources must be read with specific attention being paid to only the reported facts and not to the stress put on them. If some of the things seem illogical they cannot be dismissed as not having taken place; in the troubled times before the destruction of the Temple, many illogical, absurd and cruel things happened.

An example of this can be found in Mark's account of the sentencing of Jesus to death. Nowhere is it written that the Jews called for crucifixion. We read that "the chief priests incited the crowd to ask him (Pilate) to release Barabbas rather than Jesus" and only when Pilate asked: "Then what shall I do with Jesus the man you call the king of the Jews?" they shouted back: "Crucify him!"

Thus we see that the mob wanted Pilate to release Barabbas, then in custody with other rebels, who had committed murder in the uprising (*Mark* 15:7; I cannot agree with Mr Winter's argument that the entire passage about Barabbas is not historical). But if Pilate, too, was interested in the execution of the terrorist, why should we not believe that Pilate considered Jesus less dangerous?

But, of course, this does not solve the problem of Pilate's initiative in the trial of Jesus. Mr Winter shows that Jesus was arrested by Roman soldiers and his assertion that Jesus was not tried by the Sanhedrin is obviously correct. He also proves that while Luke did not consider the Jews innocent, he was not prepared to accept Mark's account that Jesus was formally sentenced to death by the Jewish authorities. Jesus then was not sentenced by the Jews, but in fact handed over by the authorities to the Romans.

I can see no reason for not accepting the views of some scholars that the high priest handed over Jesus to the Romans because he had said in the Temple, "I will throw down this Temple, made with human hands, and in three days I will build another not made with hands" (*Mark* 14:58). This eschatological utterance—clearly made, despite Mark's denial—which conforms to the preachings of the Jewish apocalyptics, could be taken as a prediction of the destruction of the Temple. Josephus writes that in 62 CE another man was handed over to the Romans for a similar prophecy.

It seems to me, therefore, that more certainty about the circumstances surrounding the trial is possible than Mr Winter will allow. But fundamentally his analysis is realistic and thus it is

a most important contribution to modern scholarship.

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## A CHRISTIAN'S NEW YEAR'S GREETING TO ISRAEL

This year I find it more difficult than ever before to put down my Rosh Hashanah wishes for you. The passing year has placed an inconceivably heavy strain on Israel and on every Jew. In 5721 we stared into the sinister abyss of recent history. The gruesome court evidence kept us gasping in death silence at the tribulations of the Jew who survived to tell, and the saintly heroism which revealed itself in some of the martyrs' testimonies transported us to supernal spheres. So we drifted aimlessly between the pure sparks growing in the firmament and the bottomless death-pit below.

Thus dawned upon us the horrible guilt for our treatment of God's chosen people: the strong and the weak, the hoary and the young, men, women and babes, against whom crimes were perpetrated in dimensions unprecedented in the millennia of Israel's martyrology and in the entire history of the human race. The flames of the murderous conflagration blinded anew our horrified eyes and stirred our conscience to its uttermost depth. "*Mea culpa, mea culpa* — my own guilt, my tremendous guilt!" groaned my heart. I did survive; ought I to have sacrificed my own life entirely for them? No rationalization can expunge the feeling of guilt which pulses through me with every heart-beat. How often this year was I seized by an indefinable depression. How often did my hands clench against those sub-humans and tremble in anguish of horror!

Yet I also perceived the sublimity and grandeur of Israel, His own people, and of the land; the peerless devotion of spirit and body to their constructive tasks and their attainments during the year. More than ever before, this year of Divine Providence witnessed the juxtaposition of inhuman relentless forces and transcendent aspirations, of brutal tyranny and the enchantment of wasteland-made-to-blossom, of daily frontier dangers and the carefree play of happy children, grim fortitude and the joy of productivity.

I cannot help joining you at the conclusion of this terribly grave year with love and awe, sadness and shame, entreaty and humility; and to review with you together all that has occurred in the perspective of Divine Judgement, on this traditional Day of Judgement. It all had been



willed this way. During the weeks in which Eichmann faced his judges in the divinely elected city, the human race faced the Divine Judge.

Thus we greet together the dawn of the New Year. During these trying times, more than ever before, I have felt Jewish and I hope this feeling will increase still more in the year to come. I am fully aware of the loving devotion and sacred dedication required for such an identification.

The extraordinary suffering of Israel has endowed many Jews with powers to overcome the obstacles of physical hardships and spiritual hopelessness. I pray that my beloved people preserve this attitude, that they gain in the stature of divine spirituality, that they find solace and security and abundant blessings in every undertaking. The spirit of this people and this land has opened my heart, so that I understand many things that remain alien to others; most of all, the profound patience in their confident expectation of the Messianic era.

Thus I join you all in welcoming the dawn of the New Year, so full of promise for a new life and a new beginning, marshalling the best forces and fondest hopes for Israel and all mankind. The profound prayers of Rosh Hashanah resound with self-judgement and hope for rejuvenation in nature and in human life, uniting all who believe in God and endeavour to realize His will in His world, among whom is,

Yours sincerely,  
*Prelate Dr. Hermann Maas*  
*Heidelberg, Germany*

## CHRONICLE OF EVENTS

### AFRICAN LEADERS VISIT ISRAEL

This summer Israel welcomed the Presidents of three African States: Their Excellencies M. Maurice Yameogo, President of Upper Volta and of the *Conseil de l'Entente* (who was here from 4 to 11 July); M. Philibert Tsiranana, President of Malagassy (23-28 August); and M. Hubert Maga, President of the Republic of Dahomey (21-29 September). Each President, accompanied by his Minister of Foreign Affairs and a suite of dignitaries, toured extensively the country, met all sectors of its people, being greeted everywhere with immense enthusiasm.

At the conclusion of the visits, Treaties of Friendship and Pacts of Mutual Technical Assistance were signed. The treaties affirm the close reciprocal ties between the parties and record their determination to settle by peaceful means, including UN mediation, any differences that may arise. The Pacts call for cooperation in agriculture, fishing, industrial and mineral development, youth training, medicine, vocational training, transport and communications: Israel will make local scholarships available for African students and will send its own experts and advisors to Africa.

All three Heads of State belong to the Catholic Church and, while here, they met with the leading Christians of Israel and attended religious functions at a number of historic sanctuaries. They also visited the Tomb of King David on Mt Zion, where they were received by Dr Z. Kahana, Director General of the Ministry of Religious Affairs.

### MISSIONARIES VERSUS ANTI-MISSIONARIES IN JERUSALEM

On 13 July, two Christian missionaries operating in an orthodox Jewish quarter of Jerusalem, having experienced unfriendly reactions to their endeavours, complained to the District Commissioner and to the US Consul in Jerusalem of anti-missionary agitation and of lack of police protection. They saw to it that the matter was given publicity in the US press.

The Rev. Maas Boertien, Secretary of the United Christian Council in

Israel (which represents nearly all Protestant denominations in this country), concerned as he was with the broader issue of Jewish-Christian relations both in Israel and in the world, made an inquiry into the incidents and submitted an appraisal to the World Council of Churches, the International Missionary Council, the National Council of Churches in the US, and other Christian Organizations. The following are excerpts from his report of 24 July:

"In March 1961 two missionaries of the 'Church of Christ' rented a building in the former Greek Colony in Jerusalem, at present a residential district, inhabited mainly by orthodox Jewish immigrants from North Africa. The opening there of a missionary centre, which clearly could not be meant to serve the needs of any local Christians, resulted in mounted tension between the missionaries and inhabitants of that quarter.

"A specimen of the reaction of the general public in Israel—on the whole favourable to the Churches—can be found in the article '*Church and Public*' (*Jerusalem Post*, 14 July).

"Both missionaries reported the disturbances to the local correspondent of the 'New York Times', which published an article on the subject.

"On 12 July I had, together with a Jewish friend, a talk with the above missionaries. One of them declared that he had evidence of an organized campaign to oust the Churches from Israel. We asked him to specify this evidence, so that the situation could be remedied and the alleged complaints dealt with, either by the Churches or by Jewish organizations. The missionary refused to give specific details, saying that he preferred to keep the 'evidence' to himself for purposes which, in the form in which he stated them, called up unfortunate associations . . .

"You will understand why many Christians in this country feel that aggressive activities like those of the 'Church of Christ' endanger the work done by the older Churches with their considerably greater experience of the local population. Contacts that were carefully built up are easily endangered and anti-Christian feelings stirred by the well-meaning but ill-advised activities of people who do not know the actual situation in Israel.

"Many responsible Christians in this country feel that, in the present circumstances, the first and most immediate objective of their missionary task is a change in the atmosphere of mutual distrust and the creation of a climate of genuine respect and confidence in which the Gospel can really be heard."



## CHRISTIAN SCHOLARS AT THE THIRD WORLD CONGRESS OF JEWISH STUDIES

On 25 July, the Third World Congress of Jewish Studies opened in Jerusalem at the National Convention Centre. Some 500 scholars from Israel and overseas registered for it. Among the 150 foreign participants were many outstanding Christian scholars, such as Prof. G. Ryckmans of the University of Louvain; Prof. A. Dupont-Sommer of the University of Paris; Prof. H. Cazelles of the Catholic Institute in Paris; Father L. Ligier of the Jesuit Faculty in Lyons; Prof. F. Cantera y Burgos of the University of Madrid; Prof. A. Diez-Macho of the University of Barcelona, and Dr James Parkes of Great Britain.

During the first plenary session, which was presided over by the President of the State, a paper was read by Prof. Pouré Daoud, of the University of Teheran, on "The Messiah in Zoroastrian Religion and the Title of Messiah given in the Bible to King Cyrus".

### NAZARETH PRIEST HONOURED BY POPE

At the end of July, announcement was made that the Rev. Dr. John Kaldany has been raised by the Pope to the rank of *Cameriere Segreto Supernumerario* and accorded the title of Monsignore.

Mgr Kaldany has been serving for the last years as Latin pro-Vicar-General and as President of the Ecclesiastical Court of the Latin Community in Israel. Some time ago, Dr Kaldany has been appointed consultant to the Pontifical Commission of Oriental Churches for the Preparation of the Second Vatican Ecumenical Council.

### RUSSIAN CELEBRATIONS IN GALILEE

On 2 August (20 July, Old Style), the Greek Orthodox Community of Haifa celebrated the Feast of the Prophet Elijah in the Russian church on Mt Carmel. The liturgy was performed by His Grace Kyr Athenagoras, Greek Orthodox Archbishop of Sebastia, in concelebration with Kyr Isidoros, Metropolitan of Nazareth, the Rev. Father Varpholomey, Acting Head of the Moscow Patriarchal Mission, and Greek, Arab and Russian priests from Israel and Jordan.

The Russian sanctuary on Mt Carmel is situated on the spot where, according to tradition, the Prophet Elijah had lived and preached. It was built in 1885-90 by Russian pilgrims under the leadership of Archimandrite Antonin, at that time Head of the Russian Ecclesiastical Mission in Jerusalem. The Feast of St Elijah is usually an occasion of popular celeb-

ration in the grounds of the sanctuary, lasting for several days and culminating on 2 August.

On 4 August (22 July, Old Style), the Feast of St Mary Magdalene was celebrated in the Russian sanctuary in Magdala, on the shore of the Lake of Gennesaret. The service, performed partly in the chapel and partly in front of a nearby hot spring, included an *acathistus*, a famous hymn in honour of Mary Magdalene in which the conversion and latter part of the life of the 'isapostolic' saint are exalted. The ceremony was performed by Kyr Isidoros in concelebration with Father Varpholomey and the local Arab priest, Abouna Issa. Among the guests was the Israel Counsellor on Christian Affairs.

#### ARCHBISHOP OF YORK VISITS ISRAEL

On 5 August, His Grace Dr Donald F. Coggan, Archbishop-Designate of York, arrived in Israel for a week's visit as a guest of the Government. Accompanied by his wife, Mrs Jean Coggan, the Archbishop was greeted at the airport by representatives of the Ministry of Foreign Affairs, the British Embassy and the resident Anglican clergy of Jaffa. He travelled to Jerusalem, Ain-Karim, Nazareth and other parts of the country, warmly welcomed by the people and the authorities at all parts.

While in Jerusalem, His Grace was received by the President of Israel. He also paid a visit to Prof Martin Buber.

On the Eichmann Trial Dr. Coggan commented that its lesson was: "The price of freedom is eternal vigilance".

#### FINNISH PILGRIMAGES

On 20 August, a group of Finnish University students arrived in Israel "to study its ancient sites and modern—but no less significant—human achievements". This was the eighth group of pilgrims from far-away Finland this year. The first, led by Prof. Aimo Nicolainen of the University of Helsinki, comprised pastors and teachers of religion; another, high school teachers; a third, members of the "Carmel Institute". Two further groups of more than a hundred had come to attend the Sixth World Pentecostal Conference. Apart from these groups which included some 400 persons, there were many private visitors, such as Prof. Kaiava from the Helsinki School of Social Sciences and Prof. Sari Salo, the well-known archaeologist. Most Finnish pilgrims and visitors are staunch students of the Bible and firm believers in Biblical Prophecy.

#### NEW LIGHT ON ACRE IN THE CRUSADERS' TIMES

On 17 September, Dr. Z. Goldman, Director of the Acre Municipal Museum, disclosed that recent archaeological finds indicate that Acre of the Crusaders' times extended beyond the walls of the present Old City. This assumption is based on the fact that the new finds, made outside the present walls, include the remains of a church built by the Teutonic Order and a number of works of art. The finds include marble statues and tableaux. One statue shows a saint surrounded by a flock of birds apparently addressing them in the manner of Francis of Assisi. A 12th-century tableau shows Satan addressing a gathering in a threatening attitude—apparently warning of the Day of Judgment that is at hand.

Other finds included two statues—of a horse and of a lion, each with a woman's head, one drawing a bow and the other sprawled in a sphinx-like attitude.

#### THE CHURCH OF JERUSALEM AT THE PAN-ORTHODOX CONFERENCE IN RHODES

On 14 September, a delegation representing the Greek Orthodox Church of Jerusalem left for Greece to attend the Pan-Orthodox Conference in Rhodes. The delegation was headed by Kyr Epiphanyos, Archbishop of Philadelphia and comprised Kyr Aristovoulos, Archbishop of Kyriakoupolis, Archimandrite Germanos, *skevofylax*, and two lay advisors, Professors Basil Vellas and Panagiotis Trembellas. Also present at the Conference were Archbishop Philippos representing the Church of Ethiopia and Archbishop McInnes acting as observer on behalf of the Church of England. Of former residents of the Holy City mention should be made of Archbishop Nikodim, who headed in Rhodes the Russian delegation, and Bishop Jerobé (formerly of Jerusalem, now of Paris), who represented there the Armenian Church.

During the Conference, Archbishop Epiphanyos presided over the Committee for Relations between the Orthodox Churches; whilst Archbishop Aristovoulos and Archimandrite Germanos acted as members of the Committees for Administration and Relations with Eastern and Western Churches respectively.



## ARABS TRAIN FOR GOVERNMENT POSTS

On 3 October, twenty-six candidates for jobs in the Internal Revenue Department—all of them from the non-Jewish communities in Israel—completed a month's training at the Oranim Pension in Jerusalem. Twelve are Christians, eleven Moslems (including one Beduin), two Druses and one Circassian.

The course is the third held by the Treasury for minority employees. Mr. Levi Eshkol, Minister of Finance, told the students at the opening session that these courses will be continued in order to secure an increasing participation of the minorities in the civil service.

They now enter the normal training programme together with Jewish recruits.

Apart from these new entrants, about 100 Arabs are already in the employment of the Treasury, some of them operating as tax officials in Jewish areas.

## THE SECOND INTERNATIONAL BIBLE CONTEST

*By* PAUL DE PALLY

The Book of Books—greatest best-seller of all time, most translated masterpiece of literature, fountainhead of entire cultures, religions and civilizations—is the natural choice for a truly universal event to bridge the space between Israel and the outer world, surmounting differences of language, creed and geography.

The spontaneous acclaim the First World Quiz in 1958 won, both in the very Land of the Bible and beyond it, was new proof of the power that love of the Scriptures exercised to join scattered and dissimilar peoples, and led to the decision that the international competition would be renewed every three years, while a national contest would be held annually. Thus, when the organizers—the Israel Radio and the Central Office of Information—announced this spring that a second contest was to take place, interest ran so high that Bible sales soared in many countries. In Italy they were trebled, and in Uruguay all editions were sold out for a whole month.

The contest—to probe the depths of knowledge of the Pentateuch,

Joshua, Judges and the Four Books known as I and II Samuel and I and II Kings—has been given official recognition by the European Association of Television and Broadcasting Stations, and was broadcast and televised throughout Europe, the United States, Canada and several countries of South America. The 18 participating countries—in 1958 there were 15—were: Argentine, Austria, Belgium, Brazil, Canada, Chile, Finland, France, Holland, Israel, Italy, Malta, New Zealand, South Africa, Switzerland, the United States, Uruguay and Wales—with a latecomer, M. Mandjui Simon of the Ivory Coast, admitted at the last moment by special decision of the jury.

All the finalists had received a free round-trip flight to Israel and a week's tour in the Holy Land as guests of the Israel Radio Corporation. They were also awarded commemorative bronze medals, inscribed in Hebrew and French: Second International Bible Quiz—5722. Contestants and judges were of many denominations and from all walks of life. Teachers and priests sat next to lawyers and carpenters, with the one simple housewife, Mrs. Yolanda da Silva, mother of three, proudly representing Brazil. The clerics included young Père Guy LePage of France, Mr. Jacobus Johannes Combrinck, a Seventh Day Adventist from South Africa and Professor Gerhard Wolf, a Viennese lecturer in theology; 34 year old Antti Laine from Finland is an engineer, and Aldo Buonomini, twenty years his senior, whose third grand-son was born on the eve of his departure, is a well known lawyer in Milan. Youngest of all was 20 year old Carmelo Atar of Malta; the one who almost monopolized the limelight was Spartan-looking Johannes Von Martines, of the Israel Messianic Society in Neuchâtel, who, over rural garb, wore his membership sash, and a skull cap with its little tassel dangling on his forehead.

Whilst the organizers gave *carte blanche* to their several counterparts overseas in the choice of questions and methods of elimination in their respective territorial championships, Israel's way of choosing her own finalists was as strict and severe as a country-wide panel of experts know how to make it. And rightly so. In fact, to Israelis the Bible is more than the fount of Hebraic, Christian and Moslem faiths; for every child here it is the major source of Hebrew language study. As the ancient speech of the Holy Book has become the mother-tongue of modern Israel the Bible is integral to the curricula of all schools, not to mention its role as an essential guide to Israel and visiting archaeologists. It is, therefore, natural that the contest has already become a fixture in the annual calendar—most appropriately marked on the morrow of the Feast of Simhat

Torah—"the Rejoicing of the Law"—when the public reading of the Pentateuch is completed and the cycle of recital is immediately begun anew. This year that day was October 3rd.

Exultant processions, singing and dancing around uplifted Scrolls of the Law, signalized Simhat Torah itself, but on the Tuesday night the whole country by contrast was practically becalmed, as close on one and a half million listeners—70 percent of the citizenry—sat glued to their radio sets to listen to candidates from five continents vying for the Crown of Bible Knowledge. For the sixty preceding hours, the questions were in safe custody at Jerusalem police headquarters and a team of translators—for English, Spanish, French, Portuguese, Dutch, German, Finnish and Afrikaans—was kept *incommunicado* at a nearby hotel, preparing translations of the questions and the correct answers.

The culminating tourney was a stately crescendo. It started in the morning with three rounds of questions *in camera* at the Hebrew University, and the order of preliminary results was: 1. a tie between Israel's champion Rabbi Alsheikh and Brazil's Yolanda da Silva, with 23 points each; 2. Edmund Read from New Zealand with 22 points; 3. Arye Leib Yalovsky of Canada, with 21 points. Hardly was the morning session over when the afternoon papers came out with special editions to announce those placings to an eager public.

In the presence of the President of Israel, the Prime Minister (each of whom had proposed one of the questions for the final round), leaders of all religious communities and a packed audience of 3,000 Bible-lovers, the evening session was solemnly ushered in at the National Convention Centre of the Capital. It lasted for over six hours and was broadcast in its entirety. The respondents were seated according to language grouping, each behind the flag of his or her country, facing the jury and the presidium of Bible experts, which, presided over by Supreme Court Justice Haim Cohen, was augmented for the international finals by a Catholic, Father Louis Semkovski, Superior of the Pontifical Biblical Institute in Jerusalem, and a Protestant, the Rev. Hans Kosmala, Director of the Swedish Theological Institute in Jerusalem.

The arrival of the President was heralded by a fanfare of trumpets, mellow lighting illuminated the richly coloured silks of the flags of the Twelve Tribes of Israel, the blue-draped platform and the array of national pennants—and then the spotlights turned on the heroes and the heroines of the evening.

Drawn by an El Al hostess out of a copper vase came the first ques-



tion: "Who built himself a seat of ivory and who constructed a house of ivory?" "King Solomon and King Ahab" was the answer, winning two points for Holland.

"A foreign woman came to ask riddles in the land. A foreign man came to be cured. Who are they?" This was the first question to baffle a candidate. As the bell rang, denoting failure, the correct reply was declaimed by the interpreter: "The Queen of Sheba and Na'aman, military commander of Aram."

At 10.15 p.m. there was a short break for the jury to tally scores. Eight unlucky contestants were written off, and ten, representing Argentine, Brazil, Switzerland, Israel, Holland, South Africa, United States, New Zealand, Canada and Finland, entered the second round.

After a further set of stiff interrogations, the finalists were announced. At this point the method of questioning was changed. Till then each question had been circulated clockwise and, when a contestant was unable to cope with it, the solution was read out and his or her neighbour had to tackle another poser. But now the five survivors in the last round were called in separately and asked the same three questions.

"Name the Egyptian woman who was mother of two of the tribes of Israel!" was one. "Osnat, daughter of Potiphar, the wife of Joseph, who became mother of Ephraim and Menasse", came the unfaltering rejoinder, which earned Mrs. Yolanda da Silva of Brazil a round of prolonged applause. The audience, most of them nurtured on the Scriptures since early childhood, racked their brains in unison with the ultimate quintet, and many, including the Prime Minister, were seen checking off the replies in their own Bibles.

At 1.30 a.m. Rabbi Yehye Alsheikh of Israel and Mrs. Yolanda da Silva, the housewife and mother of three from Sao Paulo, were tied with perfect scores. At 1.45 a.m. both were given the climactic question to decide the sole victor. "Give seven verses mentioning Israel's exile from its land and/or prophesying its return". The Yemenite Rabbi rattled off all seven verses without any visible hesitation, and Dona Yolanda could only muster five, so Israel's savant was declared Bible Champion, with Brazil in most meritorious second place and Mr. Touvia Goldman of the United States coming third.

In a moving finale, the national flags of the three winners were raised, to the strains of their national anthems. There followed the prize distribution, by the Prime Minister, himself, who added a hearty kiss and a hug of warm appreciation to the silver medal which he handed to Mrs.

da Silva. Rabbi Alsheikh received a specially struck gold medallion, attesting that he is "International Bible Champion". The prize winners' medals display an image of an ancient lamp and the inscription from the Psalms—in Hebrew and Greek—"How I Love Thy Torah". The reverse has a representation of a jar of the sort in which the Dead Sea Scrolls were found, with a scroll by its side. The rim of the medallions is inscribed in Hebrew and French: "2nd International Quiz—5722".

All contestants had seen the length and breadth of the Land of the Bible and its holy places for a full week under sponsorship of the Quiz Committee, and were granted audience of the President. The three winners, moreover, were received by the Prime Minister.

In a world where traditional values have largely crumbled, it is encouraging that such tremendous popular interest should be manifested in the Bible, which plays a uniquely basic role in all the vital aspects of Israel's life and constitutes one of the strongest emotional links binding Israel to the Western world.

## REMINISCENCES OF HEROD'S TEMPLE

*By* RICHARD D. BARNETT

Keeper of Western Asiatic Antiquities  
The British Museum

For about a hundred years preceding the fall of Jerusalem and the destruction of Herod's Temple by the Romans in AD 70, it was, as far as we know, a custom of the Jews first to bury their dead, and then, after disintegration of the body, to collect the bones in ossuaries. Many ossuaries have been found, usually decorated with designs which may possess some religious symbolism; but this is not by any means clear. Sometimes they are inscribed.

The British Museum possesses two ossuaries of unusual interest which were formerly owned by the Palestine Exploration Fund, and presented to the Museum in 1903.

The first (126395) is a limestone chest, 1 ft. 3" high, (Figs 1 & 2), with stars inscribed in circles and daubed with red paint on its simple panels. What is interesting is the inscription inconspicuously incised on the short side: ὁστὰ τῶν τοῦ Νεικάνορος Ἀλεξανδρέως ποιήσαντος τὰς θύρας

(Bones of the family of Nicanor, the Alexandrian, who made the gates). These words are followed by Nicanor's name in Hebrew: נִקְנֹר אֱלִיכֶם. This person is known from Josephus and the Talmud as the donor of a very famous pair of bronze gates, which were set up on the East side of the Women's Court in the Temple. So famous were they, that a miracle occurred while they were being conveyed by sea to Palestine and they were saved from sinking in a storm.

The other ossuary (BM. 126392) is also well known, but its significance does not appear to have been fully appreciated (Fig. 3). It was found in 1870 in a "cave", i.e., presumably a funerary chamber tomb in the Valley of the Convent of the Cross, and presented to the Palestine Exploration Fund by Mr. Hay, then acting as American Consul in Jerusalem. It has a design of rosettes about the central column, the striking feature being the decoration of the lid. This bears an ornament in the form of an arcade, broad circular arches decorated with a toothed pattern, resting on what are clearly, if crudely, meant to represent Corinthian capitals; between them are rosettes framed in branches of myrtle. The arcade is not unique on Jewish ossuaries;<sup>1</sup> one other such is known and is illustrated by Goodenough in his great work, but is very clumsy.<sup>2</sup> A third bears what seems to be a debased version of the arcade pattern.<sup>3</sup> As far as I recall, Goodenough is vague about the meaning of the arcade on the Hay ossuary. Yet, in the first place, it is remarkable as one of the very early attestations of this architectural feature. Accurate information which enable us closely to date these ossuaries is usually wanting, particularly in the case of those found in the last century.<sup>4</sup> It is clear, however, that this fine specimen, undoubtedly that of a prosperous and important person, must be dated before the Jewish collapse of AD 70. It is, therefore, reasonable enough to ask—does this arcade reproduce some famous building of that date or part of one, and if so, what can it be?

The suspicion crossed my mind long ago that we might have here a rare pictorial allusion to the appearance of part of the great Temple of Herod. Now it is well known that the arch as an architectural feature has a history which goes back a very long way in the ancient Near East. Arches and vaults occur in Babylonian, Sumerian and Assyrian buildings, executed

<sup>1</sup> pp. 305, 493. It appears in Goodenough, *Jewish Symbols in the Greco-Roman Period*, fig. 211. It contained only an earthenware lamp, now apparently lost.

<sup>2</sup> Goodenough, fig. 208. In the Louvre.

<sup>3</sup> Goodenough, fig. 178.

<sup>4</sup> See Goodenough, p. 114.



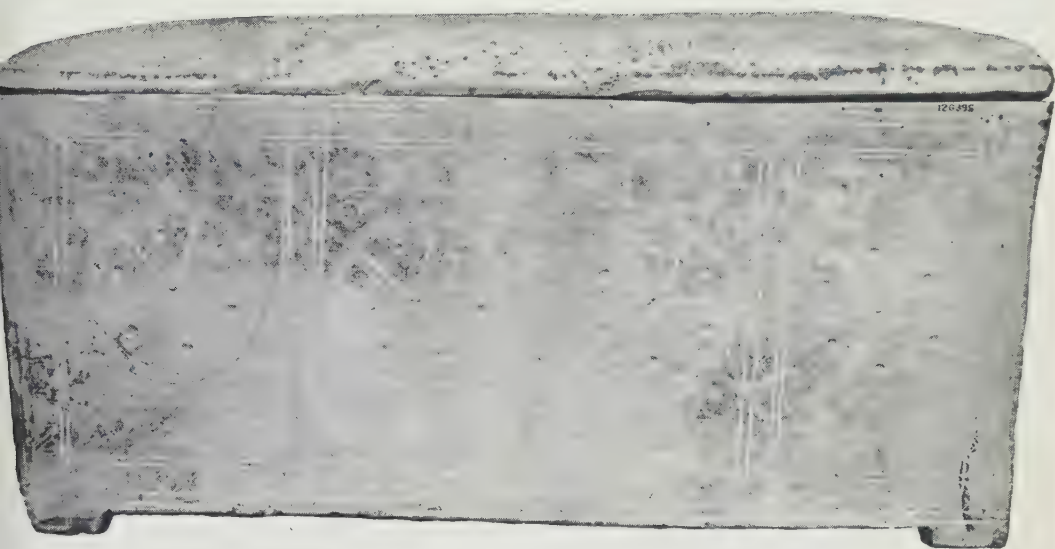
usually in brick. Arched vaults and arches are introduced into buildings of stone in ancient Greece by the 3rd century BC, and aqueducts occur in Italy under the Roman Republic, consisting basically of numerous juxtaposed vaults. But the true arcade is a different matter. This is a series of free-standing arches, resting on the capitals of columns or pilasters, usually of decorative character, but often also functionally supporting a superstructure. We must not confuse this with the use of the arcade as an applied surface decoration. The earliest actual arcade still surviving from antiquity is one recovered by archaeological work at Leptis Magna in North Africa. It is to be dated about 200 AD. But there are much earlier representations of arcades, Roman terracotta plaques of a kind found at Pompeii, dated to about the first half of the 1st century A.D. These show humorous scenes of peasant life, evidently on the Nile in Egypt, seen through an arcade (Fig. 5). Again, there are fresco paintings in Pompeii in the House of Menander, even a little earlier in date, which illustrate gardens so viewed (Fig. 4). The arcade was thus well known in Herod's day. To such rare illustrations we may now safely add that on our ossuary. They indicate that the arcade was then a fashionable innovation in architecture, visible in Egypt and perhaps in Rome. It is possible to think that some well-known building in Alexandria may have employed it and been one of its disseminating sources. It is permissible also to assume that Herod would have taken the ablest architects he could employ from the Hellenistic Orient and that they would gladly have incorporated such a modern, yet already ancient, feature in their work.<sup>1</sup>

What support do our written sources on the Temple give to my conjecture? These are, in my knowledge, confined mainly to copious references in Josephus, and Tractate *Middoth*. Unfortunately, neither mentions arcades or arches at all.

In the East quarter of the Temple wall, raised to an immense height, was a "double portico" of the same length as the wall, and in the midst of it the Temple itself. This portico looked on to the gates of the Temple (*Antiquities*, XV. 396-401) and was three-fold:

the fourth front of the Temple, which was southward, had indeed gates itself in its middle, as also it had the royal Stoa (porticoes) with three walks which reached in length from the east valley unto that on the west, for it was impossible it should reach any farther; and this portico deserves to be mentioned better than any other

<sup>1</sup> On the Second Temple, see M. Aviyonah בית המקדש השני in *Sefer Yerushalaim*.

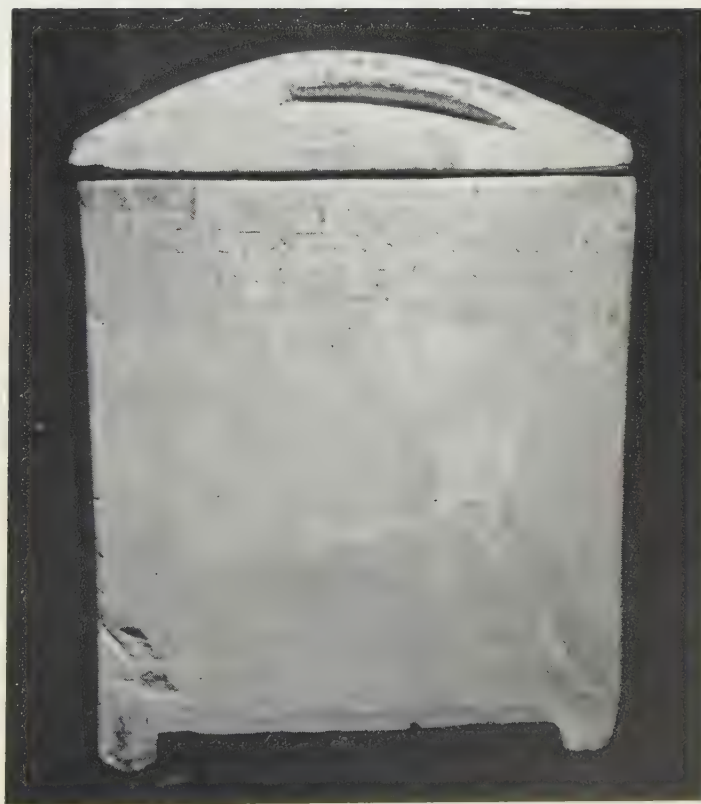


*Figs. 1 & 2. The sarcophagus of the family of Nicanor, the Alexandrian.  
(Photograph by B. Rothenberg)*

*Inscription:*

ὅστ' αὖ τῶν τοῦ Νευζάνορος  
Ἀλεξανδρέως ποιήσαντος  
τὰς θύρας

נקר אליכס



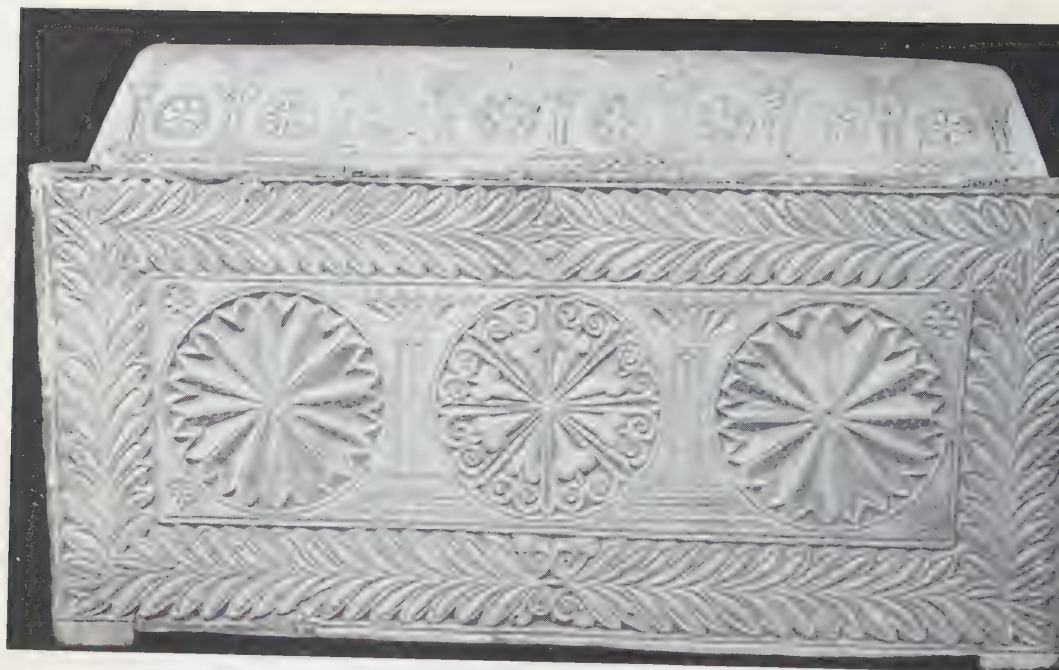


Fig. 3. Ossuary with arcade decoration.



Fig. 4. Decorations showing arcades painted on houses at Pompeii (from BEYEN, *Die Pompeianische Wanddekoration*, II 1, pl. 70.)





*Fig. 5.* A terracotta relief showing an arcade and village scenes in Egypt.

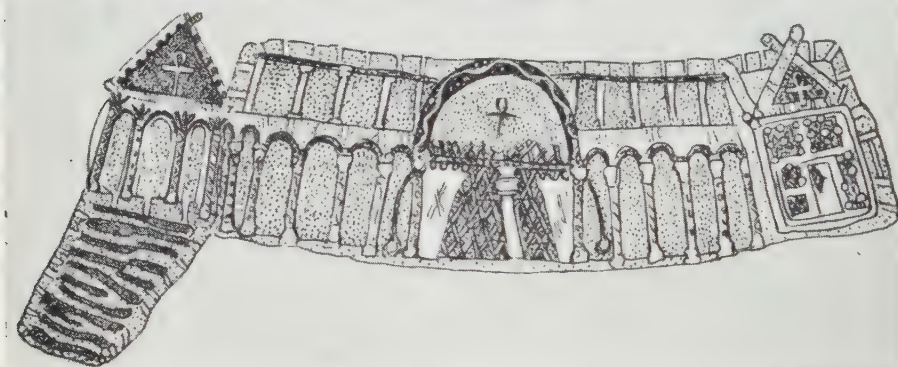


Fig. 6. Part of the fresco showing the Temple at Jerusalem, from a church in the oasis of Kharga (after RINGBOM, *Paradisos Terrestis*.)

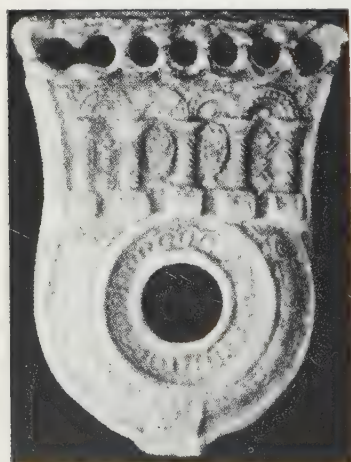


Fig. 7. Palestinian lamp with decoration of arcades.



Fig. 8. Graffito in the catacombs of Beth-Shearim



under the sun; for while the valley was very deep and its bottom could not be seen, if you looked from above into the depth, this farther vastly high elevation of the portico stood upon that height, insomuch that if any one looked down from the top of the battlements, or down both those altitudes, he would be giddy, while his sight could not reach to such an immense depth. This portico had pillars that stood in four rows one over against the other all along, for the fourth row was interwoven into the wall, which [also was built of stone]; and the thickness of each pillar was such, that three men might, with their arms extended, fathom it round, and join their hands again, while its height was twenty-seven cubits, with a double spiral at its basis; and the number of all the pillars [in that court] was an hundred and sixty-two. Their chapiters were made with sculptures after the Corinthian order, and caused an amazement [to the spectators] by reason of the grandeur of the whole. These four rows of pillars included three intervals for walking in the middle of this portico, two of which walks were made parallel to each other, and were contrived after the same manner; the breadth of each of them was thirty feet, the length was a furlong, and the height fifty feet; but the breadth of the middle part of the portico was one and a half of the other, and the height was double, for it was much higher than those on each side; but the roofs were adorned with deep sculptures in wood, representing many sorts of figures: the middle was much higher than the rest, and the wall of the front was adorned with beams, resting upon pillars, that were interwoven into it, and that front was all of polished stone, insomuch that its fineness, to such as had not seen it, was incredible,—and to such as had seen it, was greatly amazing. Thus was the first enclosure.

In Josephus' *Antiquities* XV, 414, we are told again that the total number of columns supporting the royal Stoa was 162. Probably, as Hollis works out, they were 15 cubits (22½ ft.) apart; the late Père Vincent reckoned they were 50 ft. (or 15 m. 40) high, with a diameter of 1 m. 76 and forty intercolumnations. This would quite well suit an arcade, indeed would suit it far better than a normal horizontal entablature, which would have looked very heavy on pillars so closely spaced. However, it is with a normal horizontal entablature that it has usually been reconstructed, e.g., by de Vogüé.

In his description of the Herodian Temple in Wars, V, 186, Josephus describes the porticoes as all double, and supported by monolithic columns



of pure white marble, 25 cubits high, the porticoes themselves being 30 cubits broad, their complete circuit embracing the Fortress Antonia and measuring six furlongs.

In *Mishna Tamid* I, 1, it is said that the priests at dawn passed around the inner court along the exedras (*be-akhsidhra*). These are not referred to in *Middoth*, but might be porticoes in the inner court.

Arches certainly were used in some of Herod's constructions. The *Bêt hammoqed* (House of the Burning Hearth) was arched. Remains exist of Wilson's Arch and Robinson's Arch, which were connected with entrances to the Temple Area by piers from the vaults of the Haram-esh-Sharif. There is no difficulty in showing that the principle and value of the arch as an architectural feature were perfectly well appreciated by Herod's great architects, and indeed, by Roman engineers and builders even under the Republic; but this, of course, is not the same as an arcade of ornamental character.

An arched building was discovered in work done in 1932-37 in the vicinity of the Ecce Homo Basilica and was published by the late Père Vincent in *Jérusalem de l'Ancien Testament*, pl. LIII. This he identified, as far as can be seen, as part of the Fortress Antonia, which was entered through a monumental series of arched gateways and false arches. As the Antonia fronted on to the outer precinct of the Temple, the style of the colonnade which continued its line would certainly have looked better in keeping if it were an arcade. Nevertheless, we must not mistake this arched gateway for a true arcade, magnificent though it must have been.

We can, however, only suggest that the arcade represented on our ossuary illustrates either the *outer* or *inner* colonnade—perhaps more suitably the latter—though there are other possibilities to which I shall come.

It seems likely that we may get more help from surviving monuments in regaining an idea of the appearance of the Temple.

It is usually assumed, but without any certain proof, that the coins of Bar-Kochba depict the West front of the already long destroyed Second Temple. They show a conventional and gabled temple front supported on four columns. What other illustrations are there of this famous lost edifice?

In the oasis of Kharga in the Western Desert of Egypt there is a very little known, and less visited, group of early Christian funerary chapels and churches, believed to date from the 4th century AD.<sup>1</sup> It must have

<sup>1</sup> Ahmed Fakhry, *The Necropolis of El Bagawat in Kharga Oasis*, Cairo, 1951.

been a flourishing Christian centre, for no fewer than 235 chapels have been counted, which have been classified into seven different types. One of these, called 'the Chapel of the Exodus', is of especial importance. The interior of its dome is covered with an elaborate series of frescoes. One shows Moses, who leads the Israelites out of Egypt pursued by Pharaoh's soldiery, until finally he reaches the Promised Land, which is symbolised by a great building (Fig. 6). It has a gabled roof, and is approached at its West end by a flight of twelve steps, leading to a façade with triple-arched entrance, while its East end is sealed by a barred and bolted door. Its length is shown as an arcaded building, supporting an upper storey with small columns, while in the centre is an arch, covered by a curtain.

That this is meant to be the Temple at Jerusalem is made plain from another scene in the painted ceiling of the cupola of the same chapel, where the Prophet Jeremiah, his name written beside him, is portrayed seated before the porch of an exactly similar building, approached by steps.

In the centre of the arcades of the building before which Moses stands is a rounded arch, its inner space concealed by a curtain. This surely marks the Holy of Holies, which was in fact so hidden; although the curtain should not appear in a drawing of the exterior, if the laws of perspective were applied, yet it is here added in accordance with the common practices of primitive art. Around the semi-circle of the arch is a wavy line. The meaning of this is explained by the actual decoration of the cupola of the chapel in which the fresco is found, where it recurs, and can be seen to be a vine pattern. It reflects, surely, the famous Golden Vine that stood in the Sanctuary of the Temple. Thus, the arcaded building seems meant to depict the perished Temple of Jerusalem in idealised form; indeed, the very chapels at Kharga oasis have themselves, in certain cases, multiple arcades decoratively applied to their exterior, and thus imply the popular association with the lost Sanctuary which they seek spiritually to replace.

The inference is thus easy that at least by the 4th century AD. the arcade was, to Christians and Jews alike, a commonly accepted abbreviation, or shorthand symbol, for the Temple of Herod. This is what it must mean in the Catacombs of Beth-Shearim in graffito (Fig. 8). The same purpose was shared by the three, or even occasionally five, arches shown on Palestinian lamps of the II-III century (Fig. 7). On one of these at least the columns are twisted. It is curious that a pair of twisted columns itself, is in later times, a regular shorthand symbol in Jewish art for the

Temple at Jerusalem, and, as such, often reproduced on titlepages of printed Hebrew devotional books, or on embroidered curtains made to hang before the ark of the synagogue in the XVII and XVIII centuries.

The reason for this is said to be that, among the Jews of Rome, the belief was held, that two of the twisted columns now supporting the *baldacchino* in St. Peter's (which were incorporated into that church from its older predecessor), had been brought there by Titus from the Temple at Jerusalem. The tradition is improbable, as it is most doubtful if the twisted column can be so early as the first century AD; but it is pleasing.

In conclusion, then, to return to our ossuary: if our conjecture is correct, the symbolic meaning which it seeks to convey by the arcade on the lid is easy to divine. The deceased, in reward for his piety, will dwell forever in the courts of the Lord: *ve-shabti be-bêt Adonai le-orech yamim*: 'and I will dwell in the House of the Lord for ever', Ps. XXIII.

## THE PROPHETS OF ISRAEL AND INTERNATIONAL RELATIONS IN THE ANCIENT NEAR EAST

By Prof. NORMAN K. GOTTWALD

My interest in this subject arose in the first place from the conviction that the key to early Judaism was the peculiar religio-political interpretations of the prophets. Only the prophetic interpretation of the political experiences of the states of Israel and Judah explains why the survivors of those states formed a distinctive religious community. Not the temple, not even the Torah as such can explain Judaism; only the powerful intellectual force of prophetic faith can account for it. My interest was deepened by the international chaos of our age. Members of the great religions of the world find themselves on opposite sides of political struggles that have been given an absolute character by totalitarian thought-control and by the technology of total destruction. There is a loss of direction except for the total demand of the state upon the citizen. Is there some

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larger perspective that these ancient prophets can give us for understanding our political scene? Or can they at least contribute some materials for building bridges across the chasms of political relativity and disorder?

In seeking answers to such large questions it is necessary to put away all preconceptions and to study the prophets objectively. We must look at the power structures of the empires of Egypt, Assyria, Babylonia and Persia, which were most directly related to Israel and Judah; and we must examine the prophetic thought, particularly the close connection in their writings between form and content. The literary forms and traditional motifs used by the prophets must be studied in order to determine what is customary in their message and what is more or less original. Finally we must consider the special point of view from which the prophets approached political issues.

Without attempting to describe each prophet, certain general conclusions are here offered:

1. The prophets were well informed about political issues but they were informed largely as intelligent laymen. Some were close advisers of kings or officials, such as Isaiah and Jeremiah, but none was an official in the sense that he had to take responsibility for political decisions.

The rich knowledge of political events which we find in their writings has come almost exclusively from their general familiarity with current events rather than from official records. The few instances of official records, for example in the historical extracts from *Kings* in *Isaiah* 36-39 and *Jeremiah* 52, have been drawn into the prophetic books not by the prophets but by their editors. Nevertheless the prophetic understanding of the power realities of the ancient world was impressive. When they advised against alliances they were well-informed about the political and military prospects. When they foretold the defeat of this or that nation their threats were normally fulfilled. Many oracles previously thought to be inserted by later editors can now be explained within the lifetime of the original prophets. For example, the publication of the Babylonian Chronicle makes it very likely that the oracle of Jeremiah against Kedar (49:28-33) belongs to the year 599, and the oracle against Elam (49:34-39) to the year 596.

Of course we must do justice to the formal and therefore exaggerated character of prophetic writing. Allowance must be made for predictions of total destruction which in many instances were not carried out. Where we can check their "predictions", however, the prophets scored rather well, chiefly because they knew the power realities and had a sense of

the tides of political feelings, the rise and fall of morale, the impact of propaganda and terror.

2. The prophets expressed their political concern by using old Israelite literary forms and religious motifs. They do not seem to have originated any single literary form, unless the invective or reproach (often beginning with *hoy*, "woe!") and the threat (beginning with *lakhen*, "therefore") are so considered. The majority of their forms of speech came from the cult, the law court and the royal court. They achieved freshness in content and in the way they combined the forms. The process of combination came to a climax in Deutero-Isaiah (chaps. 40-55), who created a great tapestry woven from the strands of many separate literary forms. More than literary form was involved. The actual themes of early Israelite and general Semitic culture were used. When Isaiah or Jeremiah attacked a foreign nation he did so in a traditional way. He spoke of the nation as sinning and deserving divine punishment and as about to be totally destroyed. There is a severity and absoluteness to the prophecy of punishment which is traditional, as for example in the Egyptian Execration Texts or in the Seal of Sennacherib used on Esarhaddon's Vassal Treaty. Of course the prophets put the traditional motifs to many unconventional uses, as when they judged Israel and Judah even more severely than other nations, when they condemned foreigners for violations of rights rather than simply because they were anti-Israelite, and when they held out a generous hope for the unity of the human family.

3. The prophets adopted neither a purely practical nor a utopian attitude toward the relations of nations; their position was instead an experiential and contextual one. A long discussion as to the basis of prophetic political thought has found extremes in H. Winckler, on the one hand, who said that the prophets were foreign agents in the service of Assyrian and Babylonian kings, and E. Troeltsch, on the other hand, who said that they were completely religious in interest and utterly naïve in their belief that historical forces could be stopped or reversed by faith in God. The discussion has sometimes presupposed that the prophets were bound by ideological forms, that they were, for instance, either consistently prudential or consistently moralistic. It is a great mistake, however, to think that the prophets had a closed and finished system of thought and knew exactly how they would react to every political situation. The contrary was true. Their strong experience of God was decisive and from this they faced current social and political realities. They were flexible and adjustable to new situations according to their under-

standing of God's word. The will of God was not an abstraction nor a general rule that could be applied without struggle. It had to be found in each new context. This explains why they could at one time speak of a foreign power's military victory as the will of God and at another time speak of the same nation's defeat as the will of God. What was important was not logical consistency but sensitive obedience to the will of God who fixes the times and means of historical action. The result was that the prophets succeeded in giving political relations a sense of personal responsibility which has to a very large extent disappeared today.

4. The prophets regarded political institutions, including sovereign states, merely as instruments in the plan of God. They had a temporary but not a final value. The states of Israel and Judah were treated as provisional along with all the other states of the ancient Near East. There is of course variety in view, ranging from Amos and Jeremiah who insisted that the Hebrew states would be utterly obliterated, to Zechariah and Haggai who prophesied the revival of the Davidic kingdom. In the main, however, the prophets regarded particular political forms as immaterial to the fulfilment of God's purpose for Israel. It is certainly clear that they thought in collective ethnic terms, but mainly in non-political or, perhaps we should say, *trans-political* terms. So too for other peoples they could envision the break-up of states and the death of rulers without an impairment of authentic national life.

The outstanding example of the prophets' trans-political views was their attitude toward the exile, which they considered absolutely necessary to the discipline of Israel. For the sake of religious fidelity Israel must cease to exist in any recognizable political form. Israel would survive in a religio-cultural sense. Yet an ambiguity remained in prophetic thought that was never resolved. An official interpretation was given to the fall of the Kingdoms of Judah and Israel. They were destroyed because of the sins of the people against God. However, no similarly clear interpretation was given to the restoration of Israel and to its relation to other nations. The prophets shifted between thought of the future political supremacy of Israel and thought of Israel's role as teacher of the nations, perhaps in the form of a priestly enclave within the nations. This ambiguity is striking in the later prophets. Zechariah and Haggai expected the political triumph of Judah over the nations accompanied by her religious triumph. Deutero-Isaiah, however, expected that the religious triumph of Israel would occur at the same time that the Jews were political subjects of the Persian Empire. Ezekiel held still another



position, for he believed that the foreign powers would be destroyed as threats to Israel but not with the help of a strong Jewish state, for Judah was in fact to remain a relatively small nation.

We conclude that whereas the prophets succeeded in giving a uniform religio-political interpretation to events of the past, they did not in a similar manner impress a uniform interpretation upon Israel's future. It remained an open question whether Israel was to have political identity, and if so, whether it would be imperialistic. Consequently the expected relations with other peoples ranged from the view that Israel would conquer them to the view that Israel would be conquered by them, and embraced in many instances the view that Israel would be in confederation with other states and serve them as a kind of priestly class. Often these views are mixed in the same prophetic writing.

This ambiguity sprang partly from the lack of logical consistency in prophetic thought, but much more from their strong involvement in the community. They did not transcend it sufficiently to give a unified plan for the future, but only to form unified conceptions of the past. The prophets were influential enough to effect the survival of a community, but not powerful enough to give it a single distinctive form vis-à-vis the state. Even had they done so, it is not certain that the community would have followed them, for history has a way of overturning the best plans of men. But that the prophets were able to think of a communal view of life outlasting the two ancient states of Israel and Judah was itself remarkable. Also, that they were able to envision other states accepting that view of life on equal terms was quite unusual in ancient thought.

The prophetic interpretation of the relations between states rose on religious grounds but was informed by a high degree of political knowledge. They laid the foundations for internationalism in their view of a single God related to all states and not only to the peoples in special covenant with him. Many urgent contemporary problems cannot be solved from the prophetic traditions, for example the structure of an international organization to bring about effective disarmament and the adjudication of disputes among nations. Even in fundamental matters it is necessary often to decide which prophetic view is most helpful for today. Nevertheless, there is no other point in human history where a group of men so combined hard knowledge of political life with high vision of man's responsibilities. Their sketch was rough and unfinished, but we do not seem to have progressed so far in international relations that their limitations make the prophets incapable of teaching us many things.

## REVIEWS OF BOOKS

THE FOUNDATIONS OF JUDAISM AND CHRISTIANITY, by JAMES PARKES. Vallentine, Mitchel and Co. Ltd., London, 1961.

The Christian attitude to the State of Israel and to the Israelis is indissolubly linked with the Christian attitude to Jewish history and to Judaism. Attitudes to the Bible, theological doctrines, and historical judgements are all involved, if unconsciously, even in the examination of complex contemporary problems, and are apt to distort both evidence and verdict according to the presuppositions with which each person approaches the issue. For this reason the very different attitudes taken in the Jewish and the Christian traditions to the key period, that is between Ezra and the destruction of the Temple, are of the greatest importance.

For the Jewish scholar, the centuries which followed the return from the Babylonian exile are a period of growth, leading to the full flowering of rabbinic Judaism in the centuries of the Mishnah and Talmud, i.e. from the first to the fourth centuries of the Christian era. For the Christian scho-

lar, on the other hand, they are almost universally considered to be centuries of moral decline, leading inevitably to the rejection of Jesus of Nazareth as Messiah, and to the transfer of the hopes and promises of the Scriptures from "Israel after the flesh" to a new "Israel after the spirit", namely the Christian Church.

The Christian scholar, looking at contemporary Judaism, still regards it as the "predecessor" to Christianity, quite failing to realize that the two religions are contemporaries, which have a common "predecessor" in the period from Ezra to the fall of Jerusalem, and that they must ultimately agree as to whether that period was one of decline (as it is in the Christian tradition) or one of growth (as in the Jewish).

The first part of *The Foundations of Judaism and Christianity* is devoted to a detailed examination of this key period. From this examination the correctness of the Jewish approach emerges as clear: it was a period of spiritual growth and not of decline. We have only to look at three of the principal products of the period to see that this is so. From the reforms initiated by Ezra, and carried on by his successors, date three characteristic features not only of contemporary

Owing to the unavailability of a review copy, we have asked Dr Parkes briefly to summarize his approach in this important work. This article, therefore, is a review of the book by the author himself...

Judaism but of its two daughter monotheisms, Christianity and Islam.

Ezra was convinced that it was the sins of the nation which had led to its defeat and exile, and that the only way to prevent a recurrence of the tragedy was to teach the whole people what were their religious obligations and how they were to fulfil them. He began by a formal reading of Torah to the people, and it would be a good thing if Christians got accustomed to speaking of Judaism as a religion of Torah instead of a religion of Law. For Torah is a word of much wider connotation, and contains the ideas of both revelation and instruction as well as that of the way of life revealed and taught. But one reading of Torah would not educate the people, and Ezra introduced the much more revolutionary idea that Torah was to be read regularly on market days in all the towns of Israel, and that it was not only to be read, but explained to the people. These readings laid the foundations of religious education, and cast the Jews as a literate and educated people. It was from these beginnings that, when Temple and State disappeared, the teachers of Torah, that is the Rabbis, gradually won their right to be considered the leaders of the nation.

Of equal importance with the idea that religion was something to be taught was the idea that wherever the Jews lived they should regularly worship God. The worship of the synagogue, without priests and combining prayer and praise with instruction, probably emerged during the

Babylonian exile. But it was in the centuries following the Return that synagogues came to exist wherever there was a Jewish community, and that the Sabbath came to be indissolubly linked to the practice of local worship. Both Church and Mosque have accepted and continued forms of worship originating in the post-exilic Synagogue.

Thirdly, these centuries witnessed the formation and acceptance of a canon of religious teaching enshrined in written works which were regarded as of divine origin. Christians have taken over the whole of the works thus accepted as their "Old Testament" and have adopted the same method in choosing their own Scriptures in the New Testament. Muslims, while they have not accepted either the Jewish or the Christian Scriptures, have adopted the same attitude towards the Quran.

Two other developments during this period are of importance for the future. Judaism is the religion of a people, and in early days little attention was paid to man as an individual. Because a people continues when the individual dies, Jews came late to take an interest in the real survival of man as a personality. The biblical *Sheol* was a colourless place without either joy or sorrow. But, possibly owing to contact with other religions and cultures, Jews in the centuries after the Return came to develop an interest in man as a person, and in personal survival after death. The great dramatic poem of *Job* is a sustained and agonizing appraisal of the destiny of the



individual; and one of the things which separated Pharisees from Sadducees during the Maccabean period was that the former had come to accept immortality as a fundamental belief, while the latter insisted that it had no authority in the Scriptures and thus could not be imposed on the religion.

Far from being a period of spiritual decline, the centuries following the Return are therefore centuries of vital religious progress, progress without which none of the three contemporary monotheisms is historically explicable. What is of particular interest to the historian of religions is that these centuries can be seen equally well as the foundations either of rabbinic Judaism or of Gentile Christianity. Contemporary schools of New Testament scholarship tend to obscure this strange duality by their exaggerated emphasis on apocalyptic eschatology, which is also a product of these centuries. By pushing this into the centre of the picture, and by seeing in the development of Pharisaism and the national education in Torah only a multiplication of external rules of conduct, they miss the historical truth that both religions stem from the *same* development of the religion of the Old Testament, the religion of the judges, kings and prophets of Israel. This remains true, even though what they have built upon that development are two extraordinarily dissimilar religions, religions which today are incompatible with each other.

For the religious apologist or the polemicist it is these dissimilarities

which make the essential character of either religion, and it is only right to recognize that the two religions *are* dissimilar and in their historic form and development are genuinely incompatible with each other. But this does not solve the problem for the historian, for it is not easy to find any historical argument in favour of either religion which is not equally applicable to the other; nor is it easy to say anything in condemnation of either which has not its roots in the history through which both have passed. Christians, for example, draw attention to the lack of a missionary enterprise among Jews, but usually omit to mention that both Christians and Muslims (and Jews lived in the domains of one or the other) attached the death penalty both to the convert to Judaism and to the Jew who converted him. Jews likewise reproach Christians with their persecution of heresy and their intolerance of differences. But Judaism did not have to do constant battle with paganism, in all its forms, as did Christianity.

Thus in the second and third parts of *The Foundations of Judaism and Christianity* I have sought to trace how each religion grew authentically out of the experience of the centuries following the Return. In fact, had either religion not existed, one might sincerely acclaim the other to be the natural and inevitable development from the work which Ezra started. And there I leave it, with the two religions, each unable to absorb the other—two religions, two chosen peoples.

*James Parkes*

STUDII BIBLICI FRANCISCANI LIBER ANNUUS X (1959-1960). Jerusalem, *Apud Aedem Flagellationis*, 1960, 271 pp.

The *Liber Annuus X* of the *Studium Biblicum Franciscanum* contains three major articles of general interest: "L'Eucarestia nei Sinottici e in S. Paulo" by Luigi Moraldi; "Hab-dalah e 'Azkarah nella restaurazione del resto d'Israele" by Father E. Testa; and "Prophetensöhne-Rechabiter-Nasiräer" by Father Ph. Seidensticker. Moraldi's essay (pp. 36-64) is an exhaustive analysis of New Testament texts pertaining to the Last Supper. The author, who knows all the current literature, is influenced by the modern *formgeschichtliche* school. Recently, two opposing tendencies seem to have emerged in this school in regard to St Luke: the one, to see in the difference between Luke and the other two Synoptists traces of traditions preserved only in Luke; and the other, to attribute these discrepancies to Luke's own creative impact. In my opinion, neither generalization is justified: each case must be judged individually. In the case of the Last Supper, there can be no doubt that Luke had access to other traditions, similar to those of Paul (*Cor.* 11: 23-25), as indicated by Moraldi.

On one point I disagree with the author, although his approach is commonly accepted in modern scholarship. He points to the agreement between Catholic and Protestant exegetes, that the eucharistic liturgy of the Apostolic Church is the only major source of the accounts of the Last Supper. In my opinion, this scholarly

consent proceeds not from the nature of the material itself, but from two external causes. The first is the current trend in biblical research to explain religious phenomena, wherever possible, as originating in ritual and liturgy. The other is the fact that the New Testament narrative of the Last Supper has formed a part of the liturgy of the mass from the very early days of the Church. While it is therefore understandable why most scholars today accept the liturgical origin of the Last Supper accounts, I wonder whether they realize that in so doing they are constrained to accept an intermediate stage between the oral stage of the tradition and the extant accounts, i.e. the liturgy.

It is not our task here to evaluate the reliability of the New Testament reports, but I find it difficult to accept an intermediate liturgical stage for the Last Supper account. They bear no signs of liturgy; nor do we have any related epic passage in ancient Jewish liturgy, which was very important for the formation of Christian liturgy. We can, to be sure, find parallels to the Last Supper accounts in contemporary Jewish sources. Thus, for example, the Rabbis often reinforced halakhic decisions with accounts of the circumstances under which the law in question was fixed. In some sense, this is the framework of Paul's narrative about the Last Supper in *I Corinthians*. Treating of abuses in the conduct of the Lord's supper in some Christian communities, he adduces the tradition of the Last Supper itself, after which he re-

turns to the practical purpose of his Christian *halakha*": "... It follows that anyone who eats the bread or drinks the cup of the Lord unworthily will be guilty of desecrating the body and the blood of the Lord" (*I Cor.* 11:27). That Paul knew no intermediate liturgical stage is clear from the introduction to his quotation from the oral tradition: "... For the tradition which I handed on to you came to me from the Lord himself" (v. 23). I fail to understand why more weight should be given to modern hypothesis than to Paul's own words. As for the accounts concerning the Last Supper in the Gospels themselves, it seems to me that they also emanate from the primitive Christian oral tradition which supplied Paul with the "halakhic" argument for his teaching.

\* \* \*

The title of Testa's article (pp. 5-35) is somewhat misleading in that it promises only a discussion of two basic concepts in Judaism, defined by him (p. 5) as "separation from the profane" (*havdala*) and "the presence of God in the people and of the people in God" (*azkara*). In fact, the study deals with many special theological and historical aspects of the return from Babylon and of Persian rule in Palestine. It is impossible to describe the wealth of ideas and analytical deductions in this basic article. The period is especially important in our spiritual history, linked as it is to the classical biblical period and at the time containing the roots of later development leading to both

rabbinic Judaism and Christianity. Until recent years, it was treated mainly as a continuation of the biblical period, and sufficient attention was not paid to the difference between the Judaism of the First Commonwealth and that of the early Second Commonwealth. The importance of Testa's contribution is in his treatment of the period as a whole. Since he also knows the secret of "*havdala*", so to speak, and separates the period of the restoration of the Remnant of Israel from other periods, his article is in some sense a pioneering work. The classification of the material is excellent and the study is written with great love for the subject.

We reviewed at length a splendid essay by Seidensticker which appeared in *Liber Annuus IX (Christian News from Israel, Vol. XI No. 4, 1960)*, an analysis of the various religious groups in the Second Commonwealth. The present study (pp. 65-119) deals with Jewish religious groups of the prophetic period and is equally excellent. The author does not accept strange theories of his predecessors and his positive conclusions are well founded. As the title indicates, three groups are treated: the bands of prophets, the Rechabites and the Nazirites. The principal result of Seidensticker's study are these: religious groups similar to Christian monastic orders did not exist in the First Commonwealth; the religious groups of this period were not akin to those of the Second Commonwealth; in the days of the prophets,



the patriarchal organization of the Jewish nation did not allow for the formation of communities that would claim their specific doctrine as the only realization of the religious ideal of Israel, as was the case just prior to the emergence of Christianity.

The article is rich in important observations, one of which we should like to cite and develop. Although Scripture describes Elijah as a prophet (cf. *I Kings* 18:22; 19:16), he is referred to as "Elijah the Prophet" only three times (p. 81). The author observes the absence of the title from the LXX of *I Kings* 18:35, but he does not point out the LXX reading of *Malachi* 3:23, "Elijah the Thibite", which is surely correct since it is a *lectio difficilior*. Hence the only verse in the Old Testament which certainly mentions "Elijah the Prophet" is in the late book of *Chronicles* (*II Chr.* 21:12)! This fact takes on added significance when we recall that the reference in *Malachi*, which must now be stricken from the short list, comes in a context which expresses longing for the renewal of prophecy in the Latter Days.

It is not possible in this review to treat exhaustively the intriguing problem why the designation "Elijah the Prophet" appears only in this single verse in *Chronicles*, but the key may lie in the ambivalent attitude of biblical religion to the social institution of organized prophecy. This ambivalence became clearly negative in the Kingdom of Israel, where loyalist prophets supported the policy of the kings, as seen in *I Kings* 13. There

the good prophet from Judaea is always referred to as the "man of God" while the wicked loyalist prophet from Bethel is "the prophet". When the latter tries to influence the former by fraud, he says, "I am a prophet also as thou art" (v. 18). Thus, for the author, "men of God" and "prophets" represented the same institution, but the latter term had a pejorative connotation for him. It may be that Elijah eschewed the use of the term in reference to himself, and this same attitude is reflected in the entire Old Testament—in sharp contrast to later Jewish literature, where Elijah is "the prophet" (*eliyahu hanavi*) *par excellence*.

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THE JEWS OF ANCIENT ROME, by H. J. LEON. Jewish Publication Society, Philadelphia, 1960, Pp. 365 and xxxii plates.

In 1602, Antonio Bosio, the "Columbus of the Catacombs", was walking in a vineyard about half a kilometre from the present location of Rome's Trastevere station, when he first discovered a Jewish catacomb. This event, involving Bosio in what he considered a profane deviation from his sacred studies of Christian cemeteries, opened the door to the field of research which is treated in *The Jews of Ancient Rome*.

Ancient Rome has naturally been of great importance for the study of Christian origins. But only little information has been collated on the

life and culture of the Jewish colony of that city prior to the time of Constantine. Prof. Leon, a classical scholar who is also well versed in Semitics, presents us here with a very comprehensive survey of the knowledge we now possess. After a chapter on the historical record (pp. 1-45), he devotes his study to the material derived from the six (rapidly decaying) Jewish catacombs discovered in Rome between 1602 and our own time. These form the basis of his work, and he admirably fulfils his self-appointed task of examining the numerous inscriptions for information on the language, names, congregations, communal organization and, to the limited extent possible, the customs and religious concepts of the Roman Jews of antiquity.

An excellent selection of 67 photographs (32 plates) permits us to envisage the graves and catacombs, especially the three outstanding ones of Monteverde, Via Appia and Via Nomentana (the latter discovered in 1919), which provided most of the material for the study. An appendix (73 pages) lists several hundred inscriptions—almost exclusively Greek and Latin—with translations and notes. The author also presents a number of statistical tables in which he analyzes certain aspects of those who are named in the burials, such as their age groups, occupations and primary language. From data of this nature he builds up intriguing chapters on the community's cultural life, synagogue, internal organization and religious observance and on the art symbolism on the graves.

Leon is a very careful computer of the meagre facts available, and he makes no rash or sweeping statements. Rather does he emphasize how little we know with certainty about this Jewish community; so little, in fact, that he is constrained to use the same material in several chapters. But he gives us many attractive inferences. In keeping with the spirit of the Morris Loeb Fund series of publications, the work is valuable for the scholar and reasonably accessible to the intelligent lay reader who, however, may sorely miss a glossary of terms.

The Jewish community of Rome is the oldest in Europe, probably dating back to the early first century BC, and it is rewarding to survey the information distilled from these stones. The profusely decorated tomb chambers show no sign of the later Jewish reserve concerning animal and human images; even pagan mythological figures were nonchalantly used on the sarcophagi. The predominant motif is the candelabrum (*menora*), usually with seven branches. Of the Jews buried in these underground cemeteries, the majority seem to have spoken Greek, with Latin coming next. Their pronunciation of Greek stood at a middle point between the classical and the modern. Hebrew and Aramaic were little known, and Hebrew words rarely figure in the inscriptions. The author reminds us that Jews and Christians alike normally interred their dead in catacombs until the fourth or fifth century, and he remarks that the Christians probably learned this form of burial from the

Jews. On the subject of proselytes, he concludes from the source material that the Jews welcomed them and that they were by no means few. Proselytes in Jewish Rome were, as in the rabbinic *halakha*, "Jews in every respect". In addition, there were pagans "in sympathy" with the Jewish religion—clearly suggestive of the semi-proselytes cited in Acts 10: 2, Philo and Josephus—who observed some Jewish customs; of course, they were not buried as Jews. A large proportion of the community seems to have subsisted at a low economic level, engaged in humble pursuits and not in mercantile activities as in a later period. Jews in Rome seem to have been skilled at working gold into wine goblets.

These and many other minor details of significance (such as the marriage age of young girls) emerge from this carefully written, well documented and beautifully illustrated volume on the Jews of Rome, of whom the author says: "Thanks to the data from the catacombs, we have more information . . . than about any other community of the Diaspora in ancient times". If the results of his study are not more exciting, perhaps the reason lies in the fact that "on the whole the Jews of Rome played no great role in the annals of this imperial city . . .".

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## CHRONICLE OF EVENTS

### NEW HEAD OF RUSSIAN PATRIARCHAL MISSION

On 13 October, the Rev. *Higumen* Varpholomey was appointed by the Patriarch and Synod of the Moscow Patriarchate as Head of the Moscow Patriarchal Mission in Jerusalem. On the same occasion he was elevated to the rank of Archimandrite. His consecration took place on 5 December, and was performed by His Beatitude the Greek Orthodox Patriarch of Jerusalem, in the Russian *sobor* of this city.

Father Varpholomey has been in this country since 1960. He was born in Bielgorod in 1927 and was educated in Moscow. In 1959 he graduated from the Moscow Theological Academy, and prior to his arrival in Israel served as lecturer at the Theological Seminary in Moscow.

### INAUGURATION OF ACADEMIC YEAR AT STUDIUM BIBLICUM FRANCISCANUM

On 22 October, the solemn inauguration of the academic year 1961/1962 took place at the Studium Biblicum Franciscanum in the Old City. The Studium has recently been recognized by the Sacred Congregation of Seminaries as the biblical section of the Theological Faculty of the Pontifical Athenaeum of St Anthony in Rome.

Among the courses to be taught at the Studium, the following should be mentioned: Exegesis of the Old and New Testaments; Biblical Theology, History and Geography; Topography of Ancient and Christian Jerusalem; Extra-biblical Documents; and Hebrew, Greek, Syriac and Accadian. The curriculum of studies also includes weekly archaeological outings, monthly excursions throughout Jordan and, at the year's end, a 15-day visit to Syria, Lebanon and Israel.

### LEADERS OF AFRICAN CHRISTIAN CHURCH VISIT ISRAEL

On 29 October, Mr Joseph Diangienda, leader of the Church of Christ on Earth by the Prophet Simon Kimbangu, arrived in Israel for

a ten-day visit. He was accompanied by two priests of the faith, his private secretary, and two other escorts. The party toured the country and, while in Jerusalem, Mr Diangienda was received by Chief Rabbi Y. Nissim. He was also guest of honour at a luncheon given by the Director-General of the Ministry of Religious Affairs, Dr S.Z. Kahane.

The Church of Christ on Earth was founded by Mr Diangienda's father, Simon Kimbangu, who proclaimed himself Prophet in 1921. His church met with opposition from missionary quarters, who charged him with inciting to revolt against the Belgian authorities. He was arrested and sentenced to death, but the sentence was commuted to life imprisonment. Simon Kimbangu died in prison in 1951.

The centre of this church is at Nkamba, the Prophet's birthplace, which he designated as the "New Jerusalem". Kimbanguists, whose numbers run to over two million, do not eat pork and observe strict monogamy.

#### FRANCISCAN HOSPICE IN NAZARETH TO BE RESTORED TO FORMER USE

During October, a decision was taken to restore the Franciscan Casa Nova of Nazareth to its former use as a hospice for pilgrims. The premises are to be reconditioned with the help of the Government Tourist Corporation, which will be able to offer hospitality to some 100 pilgrims. Father Benedetto Antonucci, one of the architects of the Basilica, is in charge of the work.

The building, erected in 1895, served as a hospice until 1940, when it was requisitioned by the Mandatory Government and placed at the disposal of the allied Polish troops then in Palestine. During the War of Liberation it was occupied by 400 displaced Arabs, who have since been resettled elsewhere.

#### AT THE CHURCH OF THE NAZARENE

On 2 November, the consecration of the newly built sanctuary of the Church of the Nazarene took place in Nazareth. Dr Hardy C. Powers, Senior General Superintendent of the Church of the Nazarene, delivered the dedicatory address and prayer. The service was conducted by the Reverend Andrew Wachtel of Jerusalem. The sanctuary, designed by architect Butros Shamieh of Nazareth, is intended to accommodate 200 worshippers.

The Church of the Nazarene has three centres in this country: Haifa, Jerusalem and Nazareth. (For its history in Israel, see article by Rev Wachtel in "Christian News from Israel", Vol. XI, No. 4, page 23.)

#### NEW MINISTER OF RELIGIOUS AFFAIRS

On 2 November, a new Cabinet was presented by Prime Minister Ben-Gurion to the Knesset for a vote of confidence. Mr. Zorah Wahrhaftig, of the National Religious Party, was appointed Minister of Religious Affairs.

Mr Wahrhaftig was born in Poland in 1906 and was educated at rabbinical colleges and the Warsaw University. He settled in Palestine in 1947, practising law and lecturing in Jewish religious law at the Hebrew University. From 1953 to 1959, he served as Deputy Minister of Religious Affairs.

#### DAY OF ST GEORGE IN LYDDA

On 16 November, large crowds, members of the Greek Orthodox Community in Israel, celebrated the Day of St George at the church of St George in Lydda, where the *Megalomartyros* was buried after his death in Antioch under Diocletian. Metropolitan Isidoros of Nazareth performed the liturgy.

Many of the faithful marked the occasion by slaughtering lambs in fulfilment of vows. Dozens of children in their fifth year had their first haircuts on this occasion.

Among those present were priests from the Old City, Greek Diplomatic Representatives and an official of the Ministry of Religious Affairs.

#### VISIT OF GREEK CATHOLIC PRELATE

On 24 November, His Exc. Mgr Gabriel Abousaada, Archbishop of Caesarea and Vicar-General of the Greek Catholic Patriarch of Antioch in Jordan, arrived in Israel from the Old City as the guest of Mgr Georges Hakim, Archbishop of Acre and Galilee. His Exc. toured the country in the company of his host, visiting the Holy Places and sites of historical and modern interest. While in Jerusalem, he called at the Hebrew University to re-establish old contacts with members of the Faculty of Oriental Studies.

Archbishop Abousaada (born 1907) has for many years been Professor of Arabic Literature and Rhetorics at the Seminary of St Anne of Jerusalem. He is the author of several works on modern Arabic literature.



### SOLEMN MASS IN RAMLE

On 8 December, the Feast of the Immaculate Conception, the Latin Church in Ramle was the scene of an unusual celebration. For the first time in centuries, a pontifical mass was sung at the humble church of St Nicodemus. The ceremony was performed by His Exc. Mgr Pier Giorgio Chiappero, Latin Patriarchal Vicar-General in Israel. Present were representatives of the clergy and laity of the surrounding area.

The church and monastery of St Nicodemus is a Spanish foundation and has for centuries been under the direction of a Spanish Superior.

### AT THE ABBEY OF THE DORMITION

On 10 December, the Right Rev. Leo Rudloff, Abbot of the Dormition Abbey on Mount Zion, returned from his annual visit to the Western Priory of the Dormition in Vermont, USA. At this Priory, religious personnel are trained for service at the Abbey on Mount Zion.

On 20 January, 1961, Abbot Rudloff was appointed by His Holiness Pope John XXIII as a member of the "Secretariat for Promoting Christian Unity", which is headed by His Eminence Cardinal Bea. According to the wishes of the Pope, all questions touching on the relations between Jews and Christians were also entrusted to this Secretariat, and it is specifically this task which was committed to Abbot Rudloff, in cooperation with some consultants of the same Secretariat.

### HOUSE FOR JEWISH STUDIES OPENED IN EYN KEREM

On 15 December, the Custody of the Holy Land opened a new house in Eyn Kerem, to serve as a centre for Jewish studies. At present, two French Fathers are in residence while attending courses at the Hebrew University. The house is under the direction of Father Michel Dutheil, who arrived here two years ago as an exchange student from Strasbourg University.

The Dominican Fathers, under the direction of Father Bruno Hussar, have for some time been operating a similar institution, called the house of St Isaiah.

### JACQUES MADAULE REVISITS ISRAEL

On 18 December, Jacques Madaule, the well-known French writer and historian, and an active member of the Judaeo-Christian Friendship League, arrived in Israel on a ten-day lecture tour.

While in Jerusalem, he delivered an address on "Clandel and the Bible"

under the auspices of the *Centre de Culture Française*. He also was the guest at a reception offered in his honour by the Ministry of Religious Affairs and the Israel-France Friendship League.

This was Jacques Madaule's third visit to the Holy Land. He had previously been here in 1937 and 1950, subsequent to which he published a book entitled *Le Retour d'Israël*.

#### CHURCH OF ST MICHAEL GUTTED

On 24 December, a fire broke out at the Greek Orthodox church of St Michael in Jaffa, almost completely destroying it. The cause of the fire was apparently a short-circuit. A number of precious icons, between two and three hundred years old, were lost, as well as the greatly venerated altar, which had been designed by a Greek artist named Theophanes.

The church was built by Patriarch Cyril in 1884, and was at first dedicated to St George. In 1896, when a new church was erected in honour of St George, the older one was named after St Michael.

It may be mentioned that the remains of the Cypriot patriot, Archbishop Nicodemus of Kition, were temporarily being kept in the church pending their transfer to Cyprus. They fortunately escaped destruction owing to the prompt measures taken by the Archimandrite Gregorius and Mr Lutfallah Hanna, of the Greek Orthodox Patriarchate.

The Ministry of Religious Affairs, jointly with the Tel Aviv-Jaffa Municipality, are helping to rebuild the sanctuary.

#### CHRISTMAS IN ISRAEL

As every year, one of the main features of the Season is the crossing of the pilgrims to the Old City and Bethlehem. This year some 2,800 Israelis, Catholic and Protestant, as well as a number of foreign visitors, including African students and diplomats, made the pilgrimage. About 250 were denied entry by the Jordanian authorities. Most of the pilgrims returned on 26 December laden with gifts and merchandise purchased in Jordan. According to the local press, some IL150,000 in customs duties were collected.

Extra customs posts were put up by both the Israel and Jordan authorities to keep the flow of pilgrims running smoothly, and the gift-laden crossers were cleared with the minimum delay. Small-pox vaccinations were provided on the spot for those who had forgotten to obtain vaccination certificates.

In Israel, hundreds of Christmas trees were distributed by the Jewish

National Fund and toys for Christian orphanages were supplied by the *Hanukka* Toy Fund. The main centre of Christian celebrations was naturally, the city of Nazareth. Thousands of Israel pilgrims and many Jewish visitors arrived from all parts of the country to join in the festivities. Streets were gaily lit by coloured floodlights and large illuminated Christmas trees decorated the main intersections. Carols were transmitted over loudspeakers.

An official reception for citizens and guests was held by the municipality and Christian leadership at the National Community Centre. Part of the programme was a concert of church music played by the Israel pianist and harpsichordist, Mr Frank Pelleg. Midnight masses were celebrated in the Greek Catholic church of the Annunciation, in the Latin "workshop" of St Joseph, in the church of the Sisters of Nazareth and other places of worship.

In Jerusalem, the church of the Dormition was the focal point for both worshippers and visitors. The Latin mass there was followed by a sermon in Hebrew. The ceremonies at the Dormition were broadcast throughout the world by the Israel Broadcasting Service—Kol Israel. Earlier in the evening, a Christmas carol service was held at the Y.M.C.A., presided over by the Anglican Archbishop in Jerusalem, the Right Reverend O. MacInnes, who this year came for the ceremony from the Old City.

In Jaffa, masses were celebrated in the two Catholic churches of St Anthony and St Peter, as well as in other shrines and chapels. In Haifa, a carol service was held at the Anglican church of St Luke, and two Evangelical services (one in German and one in Norwegian) were held at the Scandinavian Seamen's church.

On Christmas Day, sacred music performed by Baptist choirs was broadcast by Kol Israel, as well as a special Christmas programme by the Reverend William L. Hull of the Zion Christian Mission.

#### HEADS OF CHRISTIAN COMMUNITIES RECEIVED BY THE PRESIDENT OF THE STATE

On 28 December, the President and Mrs Ben-Zvi received the Heads of the Christian Communities and representatives of the Christian Churches in Israel on the occasion of the New Year.

Among those present were: Mgr Georges Hakim, Greek Catholic Archbishop of Galilee; Archbishop Isidoros, Greek Orthodox Metropolitan of Nazareth; Abuna Philippos, Ethiopian Archbishop of Jerusalem; Bishop Pier Giorgio Chiappero, Vicar General of the Latin Patriarchate; Abbot



Leo Rudloff, Abbot of the Dormition Abbey; Archimandrite Varpholomey, Head of the Russian Ecclesiastical Mission; Rev. Houssig Bagdassian, Vicar of the Armenian Patriarchate; Canon J. R. A. Jones, of the Anglican Church; Father Jacques Raad, of the Maronite Church; Archimandrite Philoteus el-Anthony, Head of the Coptic Church; Rev. Magne Solheim, of the Lutheran Church; Rev. Rafiq Farah, of the Evangelical Episcopal Church; Rev. William Hull, of the Zion Mission in Jerusalem; Rev. Faye Hansen, of the Scandinavian Seamen's Church in Haifa; Rev. Maas Boertien, Secretary of the United Council of Churches; and Mr. C. Smith, Deputy Secretary-General of the Y.M.C.A.

Also present were the Ministers of Religious Affairs, Police and Posts; the Mayor of Jerusalem; the Rector of the Hebrew University; the District Representative; the Director-General of the Foreign Ministry; public figures and senior Government officials.

In his address, President Ben-Zvi extended greetings to all members of the Christian Communities as well as to pilgrims and visitors present in the country. "With the coming of the new year," said Mr Ben-Zvi, "let our prayer be heard from this city, symbol of brotherhood and peace, for an easing of international tension and the strengthening of peace between nations."

#### AT THE ISRAEL-AMERICAN INSTITUTE

On 30 December, the Fall term of the Israel-American Institute, which had commenced on 28 August, came to an end. Among the special features of this term, the following should be mentioned:

A series of five lectures on Holy Places, delivered by Dr S. Z. Kahane, Director-General of the Ministry of Religious Affairs; a course entitled "The Old Testament in the Gospel of Luke", being a study of the numerous Old Testament quotations and references found in this Gospel, given by Dr. J. Otis Yoder, Professor of New Testament Language and Literature at Eastern Mennonite College, Harrisonburg, Va.; periodic trips, which took students to all parts of Israel—from Dan in the north to Be'er Sheva in the south; and, finally, a four-day trip to Jordan at Christmas time, with visits to the Old City of Jerusalem, Bethlehem, Bethany, Jericho, Qumran, Nablus, Samaria and the relics of the ancient Nabatean city of Petra.

## THE THIRD WORLD CONGRESS OF JEWISH STUDIES

*By S. TALMON,*  
The Hebrew University

Some 500 scholars gathered in Jerusalem this summer for the Third World Congress of Jewish Studies, held from 26 July to 1 August. More than 150 came from abroad, from approximately 25 countries. Institutions of higher learning in the United States sent some 30 delegates. France and Britain provided about 15 savants each. There was a strong delegation from Spain. Belgium and Germany were well represented. In the lecture halls one could also encounter scholars from comparatively new centres of Judaic research as far afield as South Africa, Australia and Argentina. The absence of scholars from the Democratic Republic was deeply deplored, especially since more than a score had already announced the subjects of their papers. Because of the purely technical circumstance that the Congress was convened in Jerusalem, and the spectacular development of Judaic research in Israel, the number of local scholars present was as high as 250, and 100 graduate and post-graduate students, besides, were admitted to the proceedings.

This was the third time that the World Congress of Jewish Studies had been held. The first meeting had been called in the summer of 1947 on Mount Scopus on the old campus of the Hebrew University, a short time before the establishment of the State of Israel.

The response to the initiative of the conveners was so favourable that it was decided to assemble again after a lapse of three or four years. However, the tribulations of the Israeli-Arab war and the hardships of the critical years of Statehood caused these plans to be shelved until 1956, when preparations for a second international meeting were set afoot. The Second World Congress was called at long last in 1957, exactly ten years after the first, with an unexpectedly high attendance of 400 scholars.

Historical as well as physical conditions had changed considerably. Sessions were held on the new campus of the Hebrew University at Giv'at Ram, which was still in its early phase of development. Activities were

centred in the Hebrew University's Institute of Jewish Studies, housed in the brand-new Mazer building, which was inaugurated propitiously on the very opening day of the Congress.

The membership, too, had changed perceptibly since 1947. The overall number of participants was trebled. The average age of the scholars present was considerably lower than it had been in 1947. This fact became even more evident at the third meeting in 1961. The ranks of Judaic scholarship, depleted by the destruction of West and East European Jewry, and by the passing away of veteran savants, were now filled by new students, most of whom seemed to have entered on an academic career and to have won recognition at a comparatively early age.

Moreover, the 1957 meeting was no longer an exclusively domestic Jewish affair. Christian scholars from many European and American countries joined with their Jewish colleagues in deliberations, discussions and social meetings. It was manifest that the rapid development of the Hebrew University and the achievements of its Faculty, especially in the field of Judaic research, had aroused deep interest in this Second Congress in many corners of the world.

The agenda provisionally worked out in 1947 was more definitely established in 1957 and served thereafter as model for the Third Congress. For regular sessions, the Congress split into some twelve sections, each dealing with a single sphere of research. There are on the one hand the language and literature sections: Old Testament; New Testament—Apocrypha-Pseudepigrapha and the Judaeen Desert Scrolls; Rabbinic literature and Jewish law; Jewish thought and Kabbala; mediaeval and modern Hebrew literature; Yiddish language and literature; oriental Jewish dialects and literatures. On the other hand there is the group of studies in the historical and social sciences: archaeology and Palestino-graphy; the ancient Near East; Jewish history throughout the ages; demography of the Jewish People; folklore.

The merits of such an atomization is debatable. It imitates to a great extent the set-up of curricula of institutions of higher learning, foremost among them the Hebrew University, in which Judaic studies have attained a high degree of development, with ensuing specialization. The trend to divide fields of studies into units ever mounting in number and shrinking in circumference probably stemmed from the impact of systems involved in western European universities, which had decisively influenced members of the committees in charge of Congress programme.

While the need may be admitted for specialization in a regular univer-



sity studies programme, spread over several years, its validity for sporadic international meetings of a few days duration remains questionable. It results in an overwhelming wealth of necessarily short papers presented simultaneously in the various sections with an unavoidable overlapping of spheres of interest. This caused the individual Congress member much perplexity when he tried to fix his programme. Many a sober gentleman could be seen running to and fro in the corridors, rushing from one lecture hall to another, to discover there, still breathless on arrival, that he either had just missed the paper he wished to listen to, or else was in time to hear the opening sentences of a lecture he did not care about at all. More deplorable is the fact that this splintering detracts from the fruitful cross-fertilization which may be expected from the personal contact and common deliberations of scholars in neighbouring though technically distinct fields of study. It is in this respect that the free association of scholars in an international meeting proves its advantage over the more rigid plans and requirements of a university.

The departmentalization resulted in a veritable flood of papers presented, approximately 250 in number. Their multitude and wide range of variety made it impractical to publish Congress Volumes as had been attempted in 1947. Now the task and means of publication are left to the individual speaker, though bibliographical references will be printed in the final report. To all this must be added the fact that the arrangement of a Congress into too many sections prevents the formation and emergence of focal subjects that may indicate major developments and new trends in Judaic research. Thus technical issues tend to defeat at least some of the aims for the attainment of which these Congresses are convened: to survey and periodically to assess developments in the various areas of Judaic research; but also: to co-ordinate specialized studies and to further over-all projects of cardinal importance.

Actually, these aims were not completely lost sight of. To counteract the apparent over-specialization some plenary sessions were held, dedicated to the discussion of topics of either intrinsic or *ad hoc* general interest. These meetings may be adjudged the highlights of the Congress. The interaction of religion and nationalism in historical Jewry (J. Parkes), a historian's assessment of the period of the Mishna (J. Baer), the preservation and initial evaluation of the most recently discovered documents pertaining to the times of Bar Kochbah (Y. Yadin, Polotsky), research developments in the Judaean Desert Scrolls (A. Dupont-Sommer), new insights into the history of the Arameans (B. Mazar), and

illustration of the scope of Mediterranean studies—similarities in Biblical and Mycenaean culture (C.H. Gordon), the impact of biblical Hebrew on the modern language (H.Z. Tur-Sinai), all these proved to be topics that attracted not only a majority of Congress members but also scores of free-lance students of Judaica.

The same holds true for a special meeting held to commemorate the 2000th anniversary of King Cyrus' declaration which had made possible the return from the Babylonian Exile. A re-assessment of the historical setting of this declaration and an examination of the presentation of King Cyrus in rabbinical literature (H. Tadmor, E.E. Urbach) was complemented by an analysis of the early Persian point of view offered by Professor Pouré Daoud of Teheran University. His Excellency Mr I. Ben-Zvi, President of Israel, took the chair at this meeting, thus giving it additional prominence.

Some inter-section sessions proved that there is much scope for co-operation between students of different nationalities engaged in research of different branches of Judaic and even general studies. A paper on, and an illustration of, new methods employing modern electronic machinery in linguistic and philological research evoked much favourable comment. Father Busa conjured up vistas of a time when a scholar will be relieved by a machine of the drudgery and time-consuming technicalities involved in preparing dictionaries, concordances, indices. Scholars and librarians discussed problems of the preserving and photographing of manuscripts, cataloguing books and preparing bibliographies of special branches and of Jewish studies as a whole. The Hebrew University reported on the initial stages of such an undertaking, the preparation of a complete index of bibliographical items in the sphere of Judaica.

The editors of the *Biblia Hispanica* and of the Hebrew University's Bible Project presented their methods and approaches in the plans of new scholarly editions of the Bible, and reported on progress made and on publications already completed. This session attracted many a scholar occupied with the study of texts other than the Old Testament, because of the similarity of problems involved. The Bibliography and Bible Projects are, so to speak, first-fruits of these Congresses. Plans for both undertakings had been submitted to the 1957 meeting and had been given its approval.

The Second Congress had also resolved to found an International Association of Judaic Studies with administrative headquarters at the

Hebrew University, presided over by a council of 37 members of different nationalities and persuasions and representing different disciplines of Judaic research. The new Association had cooperated with the Hebrew University and the Israel Ministry of Education and Culture in convening the Third Congress.

Another creation of the Second Congress, the Association for Jewish Demography, was able to present the Third with its first achievement—a descriptive voluminous bibliography of books and articles dealing with the subject. The same association had initiated a detailed demographic survey of Jewish communities all over the world, which should prove a basic tool for further interpretative studies of trends and development in world Jewry. So far the survey had been completed for Israel alone.

The serene Stephen Wise Hall presented a memorable tableau at the meetings. Long-robed representatives of non-Jewish theological schools and university departments would engage in discussion with oriental Jewish rabbis, similarly garbed, or with young Israeli colleagues in their informal attire. There was a Babel of tongues. Most papers were read in one of the official Congress languages—Hebrew, Yiddish, English and French; but Spanish and German were employed by some speakers. In informal conversation, one could hear Italian, Dutch, Russian, Polish or Hungarian, when people discovered that one of those was the only language they had in common. New friendships were made and old ones renewed. Often former school-mates and co-students met each other again after 20 or 30 years of separation. Altogether this created a congenial atmosphere, heightened by sightseeing tours in Jerusalem and excursions to the ancient sites of Azekah, Lachish, Beersheba, and Ashkelon. The President and Mrs Ben-Zvi invited the members of the Congress and their ladies to a colourful garden party. Receptions in their honour were held by the Minister of Education and Culture, Mr A. Eban, and by the Rector of the Hebrew University, Professor Giulio Racah.

In retrospect it can be said that the Third World Congress of Jewish Studies provided students of Judaica with an excellent opportunity for exchange of ideas and for the forming of formal and informal scholarly associations. It also presented a vivid illustration of the widening in scope, the specialization and the emergence of better adjusted methods which Judaic studies have undergone since the inception of the "Juedische Wissenschaft". It further served as evidence of the fact that these studies attract an ever-growing number of young scholars, especially in the US and in Israel, vowed to teaching and research as their predecessors were.



## THE REFECTORY OF THE ORDER OF ST JOHN IN ACRE

By ZEEV GOLDMANN  
*Director of the Acre Municipal Museum*

The "Crypt of St John" in Acre, situated below the Government Hospital of today, is one of its many underground halls from the time of the Crusades (Plate II). Most of these halls were filled in with earth in the second half of the 18th century, when the Pashas of Acre—Daher el-Omar and his successor, Ahmed Pasha el-Jazzar—built their Residence on top of these halls. This Residence was converted during the 19th century into Palestine's "Central Prison", where many political prisoners were incarcerated.

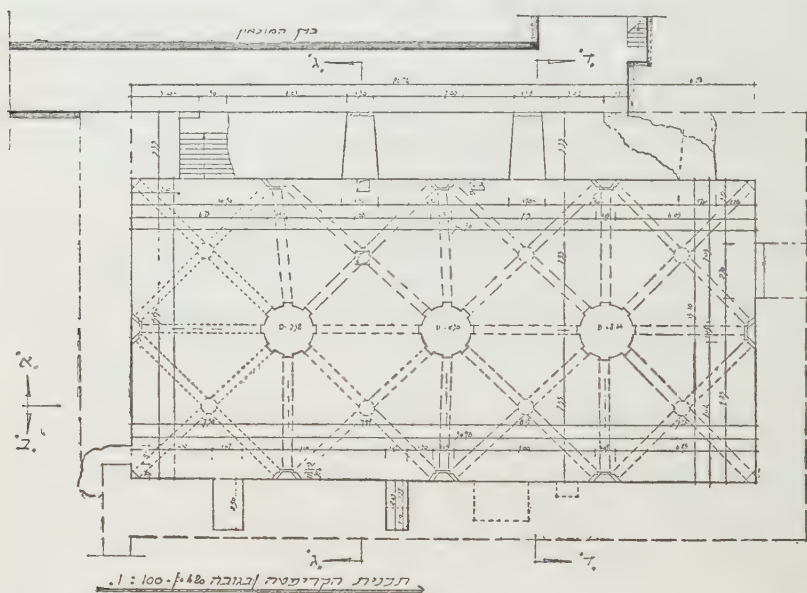
The name Crypt is actually a misnomer, and can have had no connection whatsoever with the original purpose of the hall. As it is a two-aisled building, with four gates leading into it, the hall could never have been a crypt. A crypt, in fact, is an underground vault beneath the main floor of a church, usually under the Quire and with two small entrances, but never with gates leading to it. The hall today lies below ground level only as a result of the vicissitudes of time; originally, it was built above the ground. When the Mamelukes of Egypt destroyed Acre in 1291, all the streets and lanes were filled in by the huge mass of collapsing upper storeys, so that the present street level is 7–8 metres higher than at the time of the Crusades.

The Department of Antiquities, together with the Government Tourist Corporation, decided in 1954 to excavate the hall, as its walls and round pillars, three metres thick, were considered strong enough to support the hospital. Excavations have been carried out in two stages: the first from 1954–1956, and the second (with the financial assistance of the American Embassy) from 1958. Work is still continuing, and at the moment preparations are being made to restore the hall to its original shape. Later additions—two huge granaries dating to Turkish times—have been removed and the floor, which no longer existed, has been rebuilt there.

The hall is distinguished by its early Gothic style—transversal and diagonal ribs below the ceiling, the transversal ribs showing the pointed arch.

The pillars, ribs and walls make an extraordinarily heavy impression, and it is certain that this hall is one of the earliest examples of Gothic style belonging to the transitional period between Romanesque and Gothic—the mid-twelfth century.

What purpose did this remarkable hall originally serve? Its plan gives us one clue: it is a two-aisled building—the shape of the refectory in the monasteries of the Middle Ages (see drawing). Maps of ancient Acre of the late 13th and early 14th centuries give yet another clue. The complex of buildings which today forms the Government Hospital was then the site of the hospital of the Crusaders. Three main buildings—*hospitale*



*ecclesia* and *domus infirmorum*—appear on the map of Paulinus de Puteoli drawn in the early 14th century (Plate II).<sup>1</sup>

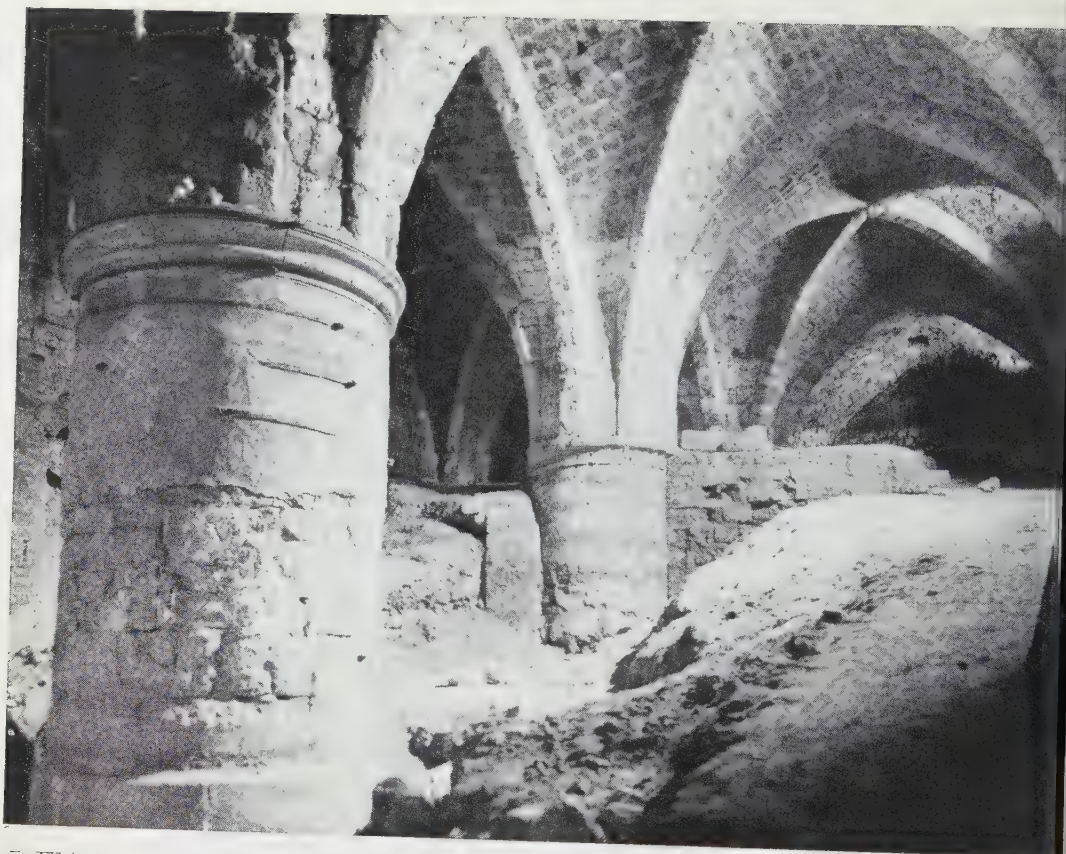
The hall is situated in the southern part of the building, marked on the map as *hospitale*, the northern wall of which is built on the city wall (Plate III). Hospital, in the Middle Ages, meant hospice, inn or *auberge*. The building was, therefore, the large hostel of the pilgrims, where they found their first accommodation on their arrival from Europe. It was at the same time the seat of the Master of the Order of St John and his

<sup>1</sup> cf. J. Prawer, Historical Maps of Acre, in "Eretz Israel", Vol. II, 1953, p. 75, published by the Israel Exploration Society (in Hebrew).

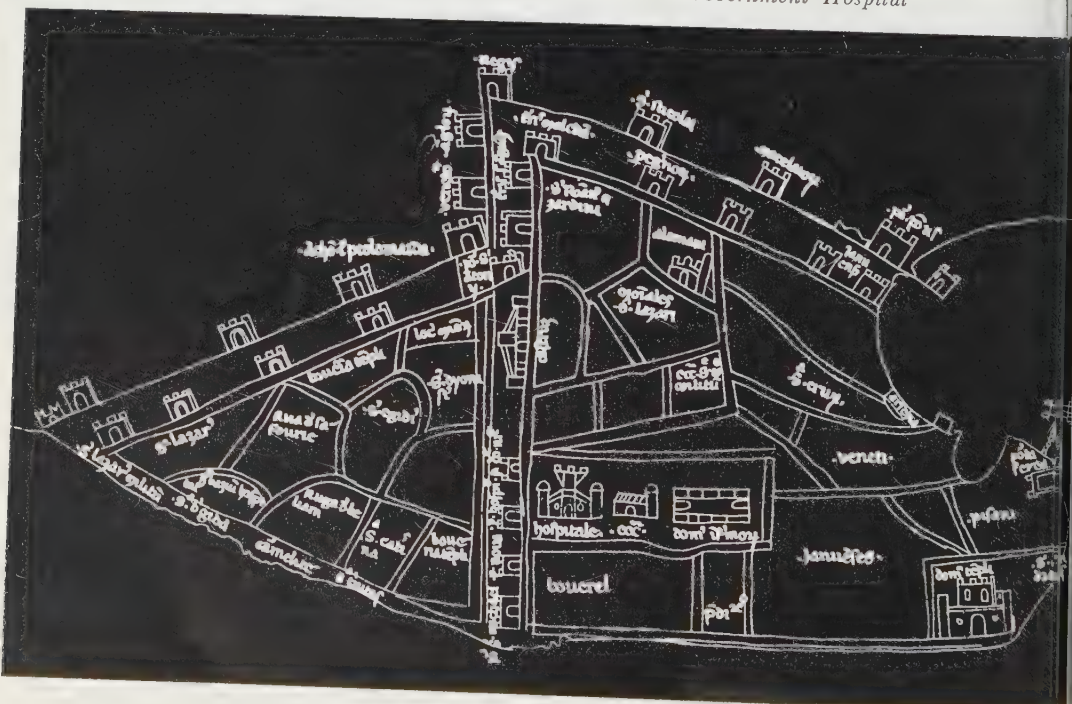


*Acre in 1839. Drawing by David Roberts. From Roberts : "The Holy Land", Vol. II*





*The underground hall situated below the Government Hospital*



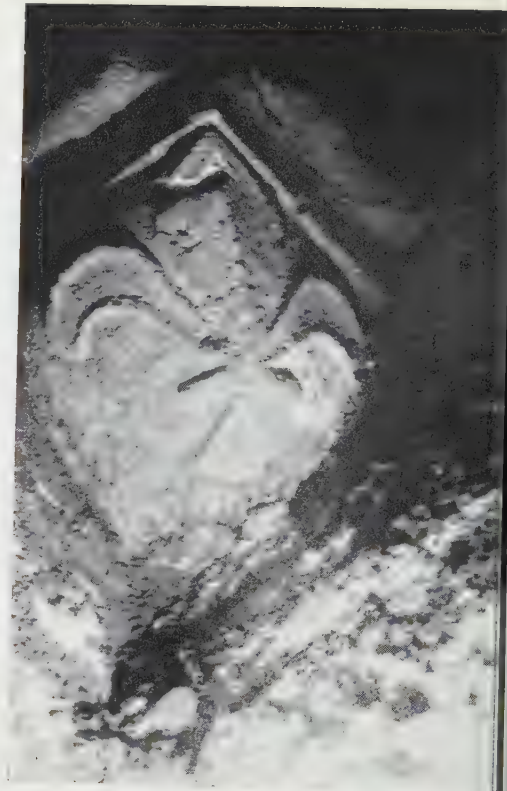
*Map of Paulinus de Puteoli, drawn in the early 14th century*







*Remains of a bowl bearing the cross of the Order of St John*



*The fleur-de-lis found on a consol in the ha*



*Acre in the early 19th century, by David Roberts.  
From Roberts : "The Holy Land", Vol. II*



Knights, their special task being, as is known, the care of pilgrims and, particularly, of the sick.

Where, then, must we look for the real hospital, marked on the maps as *domus infirmorum*? South of the hospice stands the museum of today (the former Turkish Baths). East of the museum is the Arab school. During the past two years, excavations have been carried out under the school which have cleared six large parallel halls of their thick layer of Turkish remains. These halls are popularly known as "el posta", and may have served this purpose in the 18th and 19th centuries, but surely not in Crusader times. Today underground (as is the Crypt), they formed the basement of the hospital. Some remains of the second and third storeys still exist in the school of today, which is largely a renovation of the ancient hospital. The school was formerly the seat of the Turkish Government, the "Serail". This was built in the 18th century on top of the vast ruins which, as its plan is similar to that of other hospitals of the Middle Ages, such as the hospital of the Order of St John in Rhodes, and because of its topographical situation, must have been the Hospital of the Order in Acre.

A drawing of 1686, by G. d'Orcières, reflects the original situation much more clearly than can be seen today (Plate III). The hospice, to the left, appears in its characteristic square shape. Beside it, the *ecclesia*, and further on the *domus infirmorum*, are still in ruins, prior to their restoration in the 18th century. It is a known fact that, at the beginning of the 17th century, the famous Druse Emir Fakhr-ed-Din carried out extensive restoration work at the former hospice, to build himself a residence and fortress, resulting in the square shape of the present building.

The *ecclesia* seems to be retained in the "ez-Zeituni Mosque" of today (south of the hospital). The interesting pillars of unusual shapes in the courtyard there—the only remains of the church—seem to originate in Romanesque times (first half of the 12th century). The *domus infirmorum* is less discernible on the drawing, possibly because it was destroyed and thus did not show up conspicuously. "*Palais du grand maitre*" is written on the drawing above the square building, and "*Eglise de St Jean*" above the church—a sure sign that the tradition of the place was still alive in those days.

During excavations at the refectory of the Order, many remains were found, especially of pottery. None of them, however, had any bearing on the Order or its history. Only recently, the writer found a fragment of a glazed bowl, light olive in colour, bearing a drawing of the cross of the

Order of St John (Plate IV). The bowl is broken at the edges and the points of the cross are missing, but its shape is typical and there can be no doubt that it is the emblem of the Order, which is still in use today. This is the earliest cross of the Order yet found.

The bowl must have formed part of the set of bowls and plates which was in use at meal-times in the refectory, and is further proof that the hall beneath the Government Hospital of today was, in fact, at the time of the Crusades, part of the seat of the Order of St John.

Besides its general stylistic appearance—early Gothic—is there any other possibility of arriving at an approximate date of the hall?

In the course of excavations, two consols—in the north-east and south-east corners of the hall—were uncovered. Both form the “starting-points” of the Gothic vaults and both bear in relief the *fleur-de-lis*, the blazon of the French kings (Plate IV). We know that the *fleur-de-lis* was introduced as the symbol of French kingship by an *ordonnance* of Louis VII who was the leader of the Second Crusade (1147/8). In 1148, a great assembly of all the secular and spiritual leaders of the realm was held in Acre, to decide upon the future political trend of the Kingdom of Jerusalem and urgent policy matters—“an assembly the like of which has never been seen” (Grousset). It was very likely at this important event that the decision to make the *fleur-de-lis* the emblem of kingship was taken. It should be remarked that, as with most of the coats of arms of European chivalry, it was taken over from Moslem heraldry, and that a generation later it was much in use—on coins, for instance—with Salah-ed-Din and his sons.<sup>1</sup>

In Europe, the *fleur-de-lis* made its first appearance on a seal of Philip Auguste, successor to Louis VII. The *fleur-de-lis* on both consols of the refectory of St John is its first known appearance, and can be related only to the stay of Louis VII in Acre in 1148. Thus, our approximate date for the hall by its architectural style—mid-twelfth century—is confirmed by the first appearance of the *fleur-de-lis* there.

It is an interesting coincidence that a silver coin, minted in Acre at that time by Henri de Champagne, the son-in-law of Louis VII, bears a *fleur-de-lis* on its reverse side—the first time it appeared on Crusader coins. Henri de Champagne took part in the assembly of 1148.

The stylistic and historical importance of the Refectory of St John in Acre cannot be sufficiently stressed. It is surely one of the first Gothic style buildings anywhere in the world. The first complete example of Go

<sup>1</sup> L.A. Mayer, *Saracenic Heraldry*, Oxford 1933, pg. 22

thic architecture in Europe—St Denis, the famous cathedral and necropolis of French royalty—was dedicated by Louis VII in 1144, only four years before his stay in Acre. The refectory must, therefore, be one of the first monastic buildings in Gothic style, and surely one of the “missing links” in its development.

Moreover, the refectory is of the utmost importance to the history of the Order of St John in our country. It is its only historic foothold brought to light by the spade of the excavator.

## THE SWEDISH THEOLOGICAL INSTITUTE



### A. TEN YEARS

*By* HANS KOSMALA

In January 1961, the Swedish Theological Institute in Jerusalem could look back on the first ten years of its activity. Greta Andrén, who has shared with me in the responsibility for this undertaking, will

give an account of its beginnings. The Institute was established as a research centre and a place where Christian theologians could study the Bible of the Old and New Testaments in their original setting, as well as the historical background of both Judaism and Christianity. Well over a hundred students of all denominations (Lutherans, Calvinists, Zwinglians, Baptists, Waldensians, Mennonites, Plymouth Brethren, etc.) coming from all parts of the world have attended the study courses for a semester or a whole academic year. Most of them also lived on the premises of the Institute, forming a little ecumenical community without distinction of colour and sharing in the same daily life. Although Protestant, the Institute keeps an open door, and more than once Roman Catholic and Jewish students have joined in its study courses.

During his curriculum the average theological student learns only little



about the Jews, who have handed down to us the books of the Old Testament, and even less about their religion, which is the basis and the background of the New Testament. It is true, he learns something about the religion of ancient Israel, the Prophets and the Psalms, but the books of Ezra and Nehemia are seldom read, while the intertestamental period is as a rule completely disregarded, and his knowledge of Judaism more often than not ends with the description of the Scribes and Pharisees as found in the New Testament.

The study of Rabbinical or Orthodox Judaism with introductions to Mishna, Talmud and Midrash and the mediaeval literature forms an important part of the Institute's syllabus. Neither is the study of modern Judaism neglected. The great discoveries in the caves of Qumran have widened our horizon immensely, and the study of these documents not only enriches our knowledge of the various trends in the Judaism of the Second Temple, but helps us also towards a better understanding of early Christian theology.

Much emphasis is also laid on the knowledge of the biblical languages—Hebrew, Aramaic and Greek—for philology, as Luther has said, is the grammar of the word of God. In fact, the student who attends the course of the Institute is expected to have already at least a working knowledge of Old Testament Hebrew and New Testament Greek.

The excavations at Ras Shamra have brought to light a great hoard of texts relating to the ancient Canaanite religion, which is of considerable importance for the study of the religion of ancient Israel. The texts are written in Ugaritic, a hitherto unknown north-west Semitic language. To enable students to take up this study, a course in this language is now included in the syllabus.

Ever since the first year students of the Institute have enjoyed the privilege of listening to teachers of the Hebrew University on special subjects. Also guest-lecturers from universities abroad (such as Professors P. A. H. de Boer, G. Gerleman, E. Hammershaimb, J. Lindblom, S. Morawinkel, B. Noack, H. S. Nyberg) have conducted courses in Old and New Testament subjects. Mr Kalman Yaron, a well-known Hebrew teacher in Jerusalem, introduces the students to modern Hebrew.

Though primarily a place for advanced studies, able undergraduates have often attended courses at the Institute. Students are encouraged to do their own research work. Although most of them are preparing for the ministry, quite a few have entered upon an academic career.

To those interested in archaeology the Israel Department of Antiquities

has been very generous in giving advice and help. There is also sufficient time for excursions to the biblical sites.

Since January 1961 the Institute has in Mr. K. Brandt an Assistant who is well qualified for his tasks. From 1962 onward, a year-book—Annual of the Swedish Theological Institute in Jerusalem—will be published.

What students have gained by their stay in Jerusalem and their studies at the Institute can best be said by themselves. We have asked some of them to write down their impressions, and they responded immediately. Their replies follow below.

## B. THE BEGINNINGS

By GRETA ANDREN

After a visit to the Holy Land in 1946/1947, I was sent to Jerusalem in 1949 to explore the possibility of establishing a study centre for theological students from abroad. Jerusalem had a new face; the New City was cut off from the Old and its oriental character had disappeared. Food and housing were still scarce, but the city was humming with life and the Jerusalemites were busy building up their beloved city in the free and independent State of Israel.

At the outset many problems had to be faced: obtaining permission to establish a new Christian institution, finding a suitable place for it, establishing contact with learned circles, etc. Many old and new friends extended helping hands. Dr. Ch. Wardi, Adviser to the Minister of Religious Affairs, immediately took an interest in our plan, and he was indeed a good adviser also to us. After preliminary negotiations with the Ministry of Education, we also got the friendly support of Professor Martinuber. One day he rang me up for further information about our intentions. I can still hear his quiet clear voice: "Who is going to be the Director?" And when I answered: "Hans Kosmala, the former Director of *Institutum Judaicum Delitzschianum*", he said: "*Dann geht es in Ordnung*".

And the door was open. The Methodist Episcopal Church of America offered us the buildings of the former "Newman School", an Institute for Islamic Studies. The house was occupied by bombed-out persons, but I succeeded in getting two rooms free for myself to move in, and during the next six months we got another seven. At the beginning of January 1951, Dr Kosmala arrived, and at the month's end came our first five

students: two from Norway, two from Sweden and one from Denmark. They had a pioneering spirit and gladly shared all the difficulties during the first term. As the kitchen was still occupied by other people, we used a small room in the courtyard without running water, and the students carried water from a tap in the garden. We had no refrigerator: the



*"The cloister"*

students queued up for ice. Part of the house was occupied by a doctor, who had anything up to a hundred patients a day, and they sometimes mistook the students' quarters for the clinic, entering them early in the morning. In another part of the house was a kindergarten, and sometimes it was difficult for the students to hear the lecturer because of the din of the children. In these and many other ways we shared the troubles of the citizens of the young State of Israel.

But again—faithful Jewish friends helped us to find proper accommodation for the occupants of the house.

and 1952 found us in possession of the whole building. The new group of students had no need to be pioneers, they found everything prepared for them.

With deep gratitude we here remember the first Speaker of the Knesset, the late Mr Josef Sprinzak, who together with the District Commissioner of Jerusalem, Dr. A. Biran, rendered extensive help. Mr Sprinzak in his humble way said on one occasion here in our house: "If I have been able



to some small extent to help you in establishing this place of spirit and peace, I am happy”.

Since then many students from all corners of the earth have passed through our house. When I think of them, I always recall Mr Sprinzak's words: “Spirit and peace”. These young people here gained a deeper insight into Judaism, and they made many Jewish friends. Knowledge creates understanding, and understanding promotes a spirit of peace and friendship—as has since been manifest in their small, but perhaps not unimportant, circles: their parishes, schools and universities.

### C. STUDENTS SPEAK

*Rev. Krister Brandt (b. 1933), Research Scholar and Assistant at the Swedish Theological Institute:*

When I first came to Israel and the S.T.I. in January 1958, a long-felt desire was realized. To get the utmost out of my stay here, I naturally tried to prepare myself in Sweden for the studies ahead, but I found that it was rather difficult to get a proper idea of Judaism merely through reading. However, my appetite was whetted and my expectations were awakened. But I did not anticipate that the term at the Institute in Jerusalem would be the most instructive in all my early student life.

There, I found that I had learned more than I had ever thought possible. The method of approach in the Institute is as direct as it is easy and short, and it is probably the only one recommendable: reading the texts themselves in the original language and studying their basic and distinctive ideas. In this way we studied the Passover *Hagadah*, the main prayers of the *Siddur* (Book of Daily Prayers), Qumran texts, etc. We were also introduced to the intricacies of rabbinic thought and literature, and I now realized for the first time the profound truth of Joshua ben Perahya's saying: “Make thee a teacher” (*Pirke Avoth*, Ch. I, Mishna 6). The notes I made of the words of our teacher are still my most useful handbook on many biblical and Jewish subjects.

It would be misleading to mention only the instruction we received in the lectures and seminars. No small part of the knowledge gained in the Institute was communicated during conversation at the dinner-table. If one could note down these important talks, I think they would make up a book as voluminous as Luther's *Tischreden*.

The pride of the library is the twenty-volume Vilna edition of the Babylonian Talmud. It is a gift of the Hebrew University from the books which were rescued from the Ghettoes in Poland. We cling to them with great affection. Our attachment to these folio volumes is not diminished by the

fact that they are also in daily use. The direct contact and wrestling with these texts is a most exciting experience for us non-Jewish students. The Talmud is no longer something esoteric and frightening. One begins to look upon the discussions of the Rabbis with interest, appreciation, and even love.

The location of the Institute could hardly be more suitable: a few minute walk from the orthodox quarter, Mea Shearim, which puts life into the study of talmudic traditions.

Five months is a short time to receive and digest all impressions of the new world. But the term is really prolonged thanks to the perfect organization of daily life, which enables the students to utilize their time to the fullest possible extent. Indeed, Miss Greta Andrén is not only a perfect housekeeper; she also imparts freely from her great knowledge of the Jewish people and Jewish life, having spent the greater part of her years with Jews both during the holocaust in Vienna and later in Jerusalem.

I do not know whether it is absolute truth that "the air of Jerusalem makes wise", but surely the atmosphere of the S.T.I. is most appropriate for biblical and Jewish studies.

*Rev. Masahiro Kano, M.S.Th., (b. 1925), Assistant Professor of Hebrew and Old Testament, College of Theology, Kanto Gakuin University, Yokohama, Japan:*

As one of a dozen fellow-students I was carefully guided right from the beginning into the study of Judaism. The location of our Institute made it possible for me to go out from time to time to see the orthodox Jews living in Mea Shearim and to observe how they celebrate their traditional feast and practise their religion. The occasional excursions to the biblical sites left deep impressions: the beautiful landscape of Galilee, the Judaeon hill-plateau along the Dead Sea, the desert of the Negev, etc., all with the imprint of a past of thousands of years. I often meditated upon the will of God in history when I looked down on the Old City of Jerusalem shining in the setting sun.

Visits to the kibbutzim taught me what the spirit of community should be. The knowledge of the Bible and of Judaism, acquired in the Institute, took on concrete significance when we were invited by an orthodox family to celebrate the Paschal *Seder* evening. The participation in the observance of Jewish feasts and other religious practices gained us a deeper insight into the biblical feasts. Visits to Christian churches in Jerusalem, Catholic and Orthodox, enriched our knowledge of old Christian tradition. Occasional talks with religious leaders and high officials, both from Israel and from other countries, were highly instructive.

*Rev. Herman Waetjen, Dr Theol. (b. 1929), Assistant Professor of New Testament, University of Southern California, Los Angeles, USA:*

Two experiences in Jerusalem during the academic year of 1954–1955 have left an indelible imprint on my memory. The first was involvement in the curriculum of the Hebrew University, attending the lectures of such renowned scholars as Seligman, Kaufman, Urbach and Avigad. The second was concentrated study under Dr Hans Kosmala at the S.T.I.

Without minimizing the importance of the first experience—for my year at the Hebrew University was truly one of the most important of my academic life—I want to acknowledge here my indebtedness to the S.T.I., and especially to Hans Kosmala and Greta Andrén, both of whom make the Institute what it is: a haven for scholarship and a community of learning.

In this respect the Institute is probably unique. Its high walls and the unadorned solidity of its buildings, suggesting the severity of a mediaeval cloister, create an air of silent strength and provide a welcome refuge for quiet thought and study. This atmosphere extends to the library and chapel. The former is the centre of scholarly activity in the Institute and is well equipped with the best texts, lexicons and monographs. The latter satisfies the need for worship and private meditation; and the memories of devotions conducted and experienced in Hebrew will never be forgotten.

The learning that is carried on is directed and guided by Hans Kosmala, who is not only a foremost biblical scholar but also a person who is interested in the work and development of his students. It is to his training and encouragement that I owe so much of my success in attaining a doctor's degree and a subsequent assistant professorship in New Testament. Scholarship on the part of a student is promoted by hard work, but it also requires understanding, kindness and humility of his teacher. This is what makes Hans Kosmala a great teacher and the Institute an ideal place for the pursuit of learning.

*Mr Magne Saeboe, c.th. (b. 1929), Research Scholar, Teacher of Hebrew, University of Oslo.*

“Remember my heart...”

Where I grew up there were no Jews. They played no part in my childhood or youth. Until my twenty-first birthday, they were but an abstraction. Then, in 1950, I was unexpectedly offered a scholarship at the newly established S.T.I. in Jerusalem. I accepted it promptly, and worked my passage over to Israel. In Jerusalem, empty concepts came to life. For me, the Institute was a bridge to a new world. It was almost as in a fairy story: we were enchanted and led into the mountain by the giant. I have ever since remained under the spell, and have interested myself more and more in Judaism.



Is there any intimate connection between dim antiquity and the present? The connection was revealed to me by experienced teachers. Historic associations were established; religious tendencies were emphasized. Life at the Institute was much more than just a long grind at the study desk. Interest was stimulated and deepened by relationships with people. At formal meetings and informal "get-togethers" with Jews of widely varying opinions the newly discovered world became alive. Many of the people I met are indelibly inscribed on my memory. I shall only mention Prof. Martin Buber and the unforgettable evening at the Institute, when he explained Chapter 1 of Genesis.

We were privileged to see a good deal of the land of the Bible, but most recollections go back to Jerusalem, scene of the great historical events and the first disputation between Church and Synagogue. The controversy was continued for 19 centuries in Europe, not always very happily. Surely it is high time that the dialogue be reopened in its original setting.

In looking back on my experience as a whole, I notice in myself, as a result of those studies and recollections, a new attitude of mind: a sense of solidarity with the Jewish people, a readiness to become a fellow sufferer.

*Rev. Adaikala Doss Minoson, M.Th. (b. 1927), Teacher of Hebrew and Old Testament at the T.E.L.C. Divinity School, Tranquebar, South India:*

It was a great privilege and pleasure to continue my Hebrew studies at the S.T.I. Dr Hans Kosmala has a talent for directing students to special areas of advanced research. Difficulties of the problems are frankly acknowledged but boldly thrashed out at every stage. This method helps the student to proceed, of his own accord, to the core of the problem.

The multi-linguist Greta Andrén has by her efficiency and calmness endeared herself to all the students, visitors and guests. Mr Kalman Yarcovitz instructed us in modern Hebrew, as a result of which students were enabled to converse with the people of Israel in their own language. Another unforgettable feature was the scholarly lectures by well-known teachers of the Hebrew University and other scholars of Jewish life and thought.

Excursions to a number of places of archaeological interest were helpful towards the proper understanding of the biblical narratives. Many strange ideas about the Holy Land and its people, which had settled in our minds either through our schoolteachers or through some fantastic imagery, had to be modified in the light of our own personal contacts with Jews. We had access to every nook and cranny of Israel, and now, after our return to our home countries, we have become unofficial ambassadors of Israel, describing its plan and programme to Rotary Clubs, Y.M.C.A.s, Lions' Clubs, and to hundreds of high school students, with the help of film-strips.

*Rev. J. B. van Zijl, M.A. (b. 1931), South Africa, at present in Sweden:*

"... and in Jerusalem one studies" (last line of a new saying in Israel).

First impressions linger longest. It was just after Christmas 1953 when we, that is Professor and Mrs P. F. D. Weiss of Stellenbosch University and myself, were introduced by the Israel Ministry of Religious Affairs to the S.T.I. This visit, together with the general impression which Jerusalem made upon me, stirred a desire to go back there.

The wish materialized sooner than I imagined in my wildest dreams. Two years later, a generous grant from the Government of Israel for study at the Hebrew University brought me back. Former contacts with the Institute were renewed and while taking courses in Middle Egyptian, under Professor H. J. Polotsky, and Hebrew, at the University, I stayed at the Institute and had the benefit of joining in the courses there. This not only afforded contacts with scholars like Professor S. Mowinckel and S. Aalen, then guest-lecturers, but under the Director's tuition we were initiated into the vast world of Rabbinic thought as expressed in the Mishna and the body of talmudic literature. It is here, to my mind, that the Institute fulfils a great need. Even if a student of Semitic languages may, to some extent, be introduced to Rabbinics, the average theological student is in a backwater there. The professor of Old Testament is usually fully occupied with his subject, while the professor of New Testament, in whose field such a study is more appropriate, does not always show the necessary interest or have the specialized knowledge. To know something of Judaica is not only to understand the world of ideas in which the New Testament came into being, but also to see Jewish history and literature in a better perspective.

The stay at the old house in the Street of the Prophets, where many traces of Dr Schick's love for archaeology can still be seen, had an important social impact, too. Daily the seven students, a Japanese, a Hollander, an Englishman, three Swedes (one of them being Britta Olén) and a "Boer", together with the Director and the Matron, met round the common table for meals. Such an interchange of thoughts led to a better mutual understanding, and in the case of two of the students, to an eventual marriage—for I met my wife there.

## REVIEWS OF BOOKS

SCRIPTA HIEROSOLYMITANA, vol. VIII: *Studies in the Bible*, edited by CHAIM RABIN. Magnes Press, The Hebrew University, Jerusalem, 1961.

This important volume contains twelve essays, all of which will have great interest for both Jewish and Christian scholars. The first is by Dr Yadin, who examines the numerical signs on ancient Judæan jars, and argues that a sign which had not previously been understood indicates the royal standard of weight. He then turns to the Samaria ostraca and shows conclusively that the sign which had previously been thought to indicate the numeral 5 actually stands for the number 4, while the sign which had been thought to indicate 10 really stands for the numeral 5. This is of considerable moment for the dating of the Samaria ostraca, since the whole collection now falls between the regnal years 9 and 10. This eliminates the supposed gap that had been assumed by earlier scholars, and widens the range of possible reigns from which the ostraca may come. Dr Yadin now dates them with great probability to the reign of Menahem.

The second essay is by Dr Goshen-Gottstein, and it examines the problems attaching to the preparation of a critical edition of the Peshitta version

of the Bible. For many years the author has devoted particular attention to this problem, and this very significant essay shows that, while a critical edition that takes account of all the manuscripts is impractical and would defeat itself, an *editio minor*, which takes account of selected texts, is not only possible, but could be carried through relatively easily, and would yield a text with at most a comparatively slight margin of error. The available Peshitta texts are so unsatisfactory for textual critical work on the Old Testament that it would be a great gain to have such an edition as Dr Goshen-Gottstein envisages. An international committee is at present engaged on the preparation of a critical edition of the Peshitta Old Testament, and scholars are eagerly awaiting the publication of it. It remains to be seen whether they will produce one more satisfactory than that which Dr Goshen-Gottstein advocates.

The third essay is by the greatly respected Dr M. H. Segal, who writes on the composition of the Pentateuch. He rejects the widely current Graf-Wellhausen theory of the composition of the Pentateuch, and advances a new defence of the Mosaic authorship



ship. While there is much dissatisfaction today with the Graf-Wellhausen view, and various attempts to offer new solutions of the problem have been made, the reviewer is doubtful if Dr Segal's view will be widely adopted. This is not because the reviewer is tied to the Wellhausen view, for he has frequently promised an eager welcome to any more satisfactory one. Dr Segal rejects the analysis of the Pentateuch between documents known as J, E, D, and P, but that analysis is accepted elsewhere in the present volume, as well as more generally in scholarly work from writers of many schools, even where important aspects of the work of Wellhausen are rejected—as by Dr Kaufmann, for example. Dr Segal complains that critical scholars have been forced to assume that at certain points there have been modifications and interpolations by the compilers, but he himself has to assume a large number of expansions and interpolations. He states that in Exod. 6, P gives no indication whatever that the divine name YHWH was being revealed for the first time. But Exod. 6:3 says clearly that God had not made Himself known to the Patriarchs by the name YHWH. Dr Segal argues that the name Shaddai was used in promises and YHWH in connection with the fulfilment of promises. But this fails to explain the use of YHWH in Gen. 15, which is essentially a passage of promise. The reviewer holds that the analysis of the Pentateuch into documents is not enough, and that we need to go on to ask the

purpose of the compiler who built his material into his structure. With not a little of what Dr Segal writes he is therefore in agreement, though he would not identify the compiler with Moses.

Dr Melamed has an interesting article on the break-up of phrases in the Bible into two ostensibly parallel parts, illustrated by a large number of examples, while Professor Tur-Sinai, in a characteristic paper, examines many verses in Isa. 1-12, and offers new interpretations or new readings. Dr J. Liver studies the story of Korah, Dathan and Abiram, and argues that the background of the story is to be found in the period of the monarchy. Such a view is not in accord with Dr Segal's theory of the origin of the Pentateuch, but neither view is to be rejected simply on the grounds of such disagreement. Dr Melamed presents a valuable examination of the campaigns of Amenhotep II and Thutmose IV.

The vexed question of Azriyau of Yaudi, who is mentioned in Assyrian records, is dealt with by Dr Tadmor. This essay is a valuable contribution to the study of the history of Israel in the eighth century BC; it argues cogently for the rejection of the view that Azriyau was the prince of a north Syrian State, and maintains that he is to be identified with Azariah of Judah. Dr Haran writes on the ritual acts inside the Tabernacle, and argues in a careful study that the high-priestly over-garments were only worn for rites inside the shrine, and that the account of the ritual acts

"must be understood as a deliberately designed and essentially homogeneous ritual complex deriving its unity from the fact that all its component parts are performed simultaneously by one and the same priest."

Professor Kaufmann has an essay on early Israelite history in Canaan, in which he argues for the substantial historicity of the Book of Joshua, and divides the post-Settlement history to the time of Solomon into three periods, the first being the age of conquest under Joshua, the second being the period of liberation, in which the Israelites defended themselves against attack and attempts to enslave them, usually on the part of

outside foes, and the third being period of conquest.

The final essays are by Dr Talm examining a large number of synonymous readings in the Old Testament, and by Dr Rabin, who edits the volume, and who offers a number of acute and suggestive etymological studies of Hebrew words. The volume as a whole is a substantial contribution to the study of the Old Testament, and not the least worthwhile articles are those which are devoted to the minutiae of biblical studies. Editor and authors are to be warmly congratulated on the issue of the volume.

Prof. H.H. Rowley  
University of Manchester

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## CHRONICLE OF EVENTS

### SPECIAL SANCTUARY FOR THE DEAD SEA SCROLLS

At the beginning of 1962, the Israel-American Museum Foundation began construction, in Jerusalem, of a Sanctuary for the Dead Sea Scrolls. This will be known as "The Shrine of the Book", constituting the D.S. and R.H. Gottesman Centre for Rare Biblical Manuscripts. Located on the same site as the Israel National Museum (also now under construction), the Shrine will permanently house the Scrolls, the recently discovered Bar Kochba letters and documents, and other precious manuscripts.

The whole structure except for its double-parabolic dome, will be underground, a novel architectural concept suggested originally by the fact that the Scrolls were found in a cave. Above ground, four elements will meet the eye: the dome, a plaza, a dedication wall of basalt and a sunken patio.

The dome will emerge from a square pool of water, upon which it will seem to float and form the centre of a fountain. The sunken patio will be flanked on either side by a research library and by the Shrine itself.

Through a gate in the wall of basalt, the dome, where the Scrolls are to be kept, will be reached by a long subterranean corridor consisting of a series of terraces, each of them displaying the biblical manuscripts.

The funds for the project were provided by the late D. Samuel Gottesman, of New York City, who, as may be recalled, also financed the acquisition of four of the seven Dead Sea Scrolls in 1955.

### ORTHODOX CHRISTMAS CELEBRATIONS

On 6 January, 2,500 Orthodox Christians residing in Israel crossed into Jordan to attend Christmas festivities at Bethlehem and other holy places. The pilgrims spent about 60 hours across the border. Among those who were admitted to Jordan this year was the Rev. Archiman-

drite Varpholomey, Head of the Russian Ecclesiastical Mission in Jerusalem, who crossed together with several members of his staff and a large group of Russian nuns residing at the monastery in Eyn Kerem.

In Israel, the chief centre of celebration was Nazareth, where the Metropolitan Isidoros presided over a solemn liturgy performed in the Greek Orthodox church of the Annunciation.

The Armenian Church observed Christmas on 19 January. About 500 members of this Community crossed to Bethlehem to attend the services presided over by His Beatitude Yeghishe Derderian, Armenian Patriarch of Jerusalem.

The total number of Christians who travelled from Israel to Jordan at Yuletide came to over 6,000.

#### JEWISH-CHRISTIAN RELATIONS REVIEWED IN ISRAEL PRESS

On 19 January, an article by Dr Geoffrey Wigoder, entitled "Jews and the Catholic World", appeared in the Israel daily "Jerusalem Post" reviewing the "change of climate" in Jewish-Christian relations. After referring to the new atmosphere which has prevailed in the Catholic Church since the time of Pope Pius XI and the "courageous and independent" manifestations of good will on the part of Pope John XXIII, Dr Wigoder wrote of the possibility that the forthcoming Ecumenical Council might make an important contribution in this direction. He cited in particular the views of Rabbi Joachim Prinz, President of the American Jewish Congress, and of Rabbi Arthur Gilbert, of the US National Conference of Christians and Jews.

Dr Prinz sees "the beginning of a profound re-appraisal of Christian teachings" concerning the Jews in the following: the removal of the phrase "perfidious Jews" from the Catholic Good Friday liturgy; the covering up of anti-Jewish pictures in the Catholic church at Deckendorf in Germany; the decision of the American National Conference for Interracial Justice to call on Catholics "to work for the complete removal of anti-Semitic prejudice"; the steps taken by major Church bodies in Germany during the Eichmann trial to seek to understand and accept their guilt for having supported the Nazi regime; the endorsement by prominent Catholic and Protestant spokesmen in the United States of Jules Isaac's book entitled "Has Anti-Semitism roots in Christianity?"

Rabbi Gilbert, in his article entitled "The Ecumenical Council and the Jews", appearing in the "Reconstructionist" of Nov. 3 and 17 1964, expresses the hope that the Second Vatican Council may "redeem the past



history" of Jewish-Christian relations by a clear denunciation of every form of racial and religious bigotry, a forcible endorsement of religious liberty and the rights of conscience, and a special word of concern for the well-being of Jews everywhere. "What a climactic and symbolic act of reconciliation it would be", Rabbi Gilbert concludes, "were the Pope at this point also to recognize the State of Israel, and to call upon Church theologians to re-define the role of the people of Israel in God's eternal purpose!"

#### TRANSLATION OF THE REMAINS OF CYPRIOT BISHOP FROM ISRAEL TO CYPRUS

On 4 February, the remains of Archbishop Nikodemus Milonas of Kitium—"Father of Cyprus Independence", who was exiled to this country in 1931 and died here in 1937—were transferred from the Church of St George in Jaffa to their last resting-place in Larnaca. Prior to the departure of the *cortège* for Lod Airport, a memorial service was conducted at the Church of St. George in Jaffa by the Metropolitan Isidoros of Nazareth and Archbishop Anthimos. The service was attended by Mr Z. Wahrhaftig, Minister of Religious Affairs, and by civic leaders and members of the Greek Orthodox Community in Israel.

The coffin was conveyed by an Israel Air Force plane and accompanied by a delegation of Greek Orthodox dignitaries in Israel, officials of the Ministry of Religious Affairs, and a guard of honour of the Israel Defence Forces.

Also aboard the plane was a Cypriot delegation which had arrived in Israel on 2 February as guests of the Ministry of Religious Affairs. It included Archbishop Anthimos of Kitium, Dr Reginos Theochoris, Minister of Finance, Archimandrite Sidoras and Mr Fouhay Fanasstass and Mr. George Hajipavlou, a relative and a friend respectively of the late Archbishop. On arrival in Nicosia the *cortège* was met by Archbishop Makarios, President of Cyprus, with members of his Cabinet and representatives of the Church.

In a letter dated 9 March, addressed to President Ben-Zvi, Archbishop Makarios expressed his appreciation for the aid given by the Israel authorities in this matter. "It was a moving day for Cyprus", he wrote, "when the exile Bishop at last came home to his beloved land, and the news of your aid in this matter did much to bind the people of Cyprus even more closely to your people."

### AWARDS FOR ISRAEL ARTIST

On 15 February, an exhibition was opened at the Bezalel Museum in Jerusalem to mark the 75th birthday of Jacob Steinhardt, doyen of Israel woodcut artists. Among the exhibits were a large number of black-and-white and coloured xylographs of biblical subjects.

Mr. Steinhardt was awarded the "Golden Medal of the City of



Naples" at the First International Exhibition of Sacred Art in Trieste (July 1961), where he displayed his "Job" (see above), "The Prophet" and "Hagar and Ishmael".

In 1955 he received the First International Prize for woodcuts at the *Biennale* of São Paulo, and in 1959 the prize of the International Institute of Liturgical Art.

### SHORT VISIT OF ETHIOPIAN PATRIARCH

On 16 February, His Holiness Abuna Basilios I, Patriarch of Ethiopia, arrived in Israel after a visit to the Deir es-Sultan in the Old City.

He was accompanied by Abuna Philippos, Archbishop of Jerusalem, and Abuna Tadeos, Archbishop of Yelu Babur. The Patriarch and his party were met at the Mandelbaum Gate by the Ethiopian Consul-General, representatives of the Eastern Christian Communities (including the Head of the Russian Ecclesiastical Mission) and senior Government officials. His Holiness took up residence at the Ethiopian monastery Debre Gennet, where he has intended to remain for some time. The sad news of the death of Her Imperial Majesty, however, necessitated his return to Addis Abeba.

Abuna Basilios is the first independent Patriarch of his country and was elected by the members of the Holy Synod of the recently emancipated Church of Ethiopia.

This is his second visit to this country: in the 'thirties he was for some time in charge of the Deir es-Sultan and other monasteries in the Holy Land.

#### DAY OF ST ALEXIS

On 25 February, the Day of St Alexis, Metropolitan of Moscow (from 1354 to 1378), a solemn liturgy was held in the Russian *sobor* in Jerusalem in honour of Patriarch Alexis of Moscow and all Russia. It was conducted by Archbishop Athenagoras of Sebastia, of the Greek Orthodox Patriarchate of Jerusalem, in concelebration with Russian, Greek and Arab priests of Israel and Jordan. The Gospel was read in Russian, Greek and Arabic. At the conclusion of the service, a number of children were brought forward to be baptized.

Among those present were the Soviet Ambassador and members of the diplomatic missions of Eastern European and other countries, as well as an unusually large attendance of Catholic and Protestant clergy.

After the ceremony, a reception was given by the Rev. Archimandrite Varpholomey, Head of the Russian Ecclesiastical Mission in Jerusalem.

#### NEW SYRIAN ORTHODOX ARCHBISHOP OF JERUSALEM

On 25 February, His Grace Gregorius Boulos Behnan, Syrian Orthodox Archbishop of Jerusalem, arrived in Israel on a three-day visit. Mar Gregorius, who formerly served as Bishop in Mosul and Baghdad, and latterly represented his Church at the Pan-Orthodox Conference in Rhodes, carried a letter of credence from Mar Ignatius Jacob II, Patriarch of Antioch and of all the East, announcing that he has been placed in charge of the Eparchy of Jerusalem. It may be recalled that the See



had been vacant since the departure of Mar Samuel for the US in connection with the disposal of the early Qumran finds in 1947.

While in Jerusalem, Mar Gregorius was received by Mr Z. Wahrhaftig, Minister of Religious Affairs. He then travelled to Haifa, where the Syrian Church still maintains a tiny community.

#### ENGLISH MISSION HOSPITAL COMPOUND RESTORED TO OWNERS

On 6 March, the English Mission Hospital Compound in Jerusalem was handed back to the representatives of the Anglican Church in Israel by the Director-General of the Hadassah Medical Organization. Founded sixty-seven years before, to the day, the hospital had been leased to Hadassah in 1948, when road communications between the city and the Hadassah Hospital on Mount Scopus were severed as a result of Arab hostilities. (See article on page 11).

#### CALVIN'S COMMENTARIES FOR THE HEBREW UNIVERSITY

On 12 March, the Rt. Rev. Archibald Craig, Moderator of the General Assembly of the Church of Scotland, presented a 45-volume set of Calvin's commentaries on the Old and New Testaments (in English) to the Hebrew University of Jerusalem. He pointed out that Calvin's commentaries on the New Testament were better than many written today because they were the work of a man in whom faith and scientific knowledge were intrinsically blended.

Dr and Mrs Craig spent ten days in Israel touring the country and inspecting its Scottish establishments. While in Jerusalem Dr Craig was received by President Ben-Zvi. He also called on the Chief Rabbi, the Minister of Religious Affairs and the Minister's Counsellor on Christian Affairs. On Sunday morning he preached a sermon at the Scottish Memorial Church of St Andrew. Speaking at a reception given in his honour by the Minister of Religious Affairs and Mrs Wahrhaftig, he remarked that Scots and Jews have in common a profound attachment to the Hebrew Scriptures and a strong democratic trend in their religious organisation.

#### NEW CHAPEL IN NAZARETH

On 24 March, the new chapel of the Franciscan Sisters Missionaries of Mary in Nazareth, was dedicated by His Beatitude the Latin Patriarch, Mgr A. Gori, in the presence of the Very Reverend Mother

Marie de Ste Agnès, Superior General of the Congregation. The chapel was inaugurated on the following afternoon by Mgr Piergiorgio Chiappero, Patriarchal Vicar in Israel, who celebrated there the first Mass.

The Institute of the Franciscan Sisters Missionaries of Mary was founded in 1877 for the purpose of helping in the work of the Missions in distant lands. The Sisters engage in prayer, teaching, healing and especially in child-care. They run at present some 400 houses throughout Asia, America and Oceania in which over 10,000 sisters represent some 60 nationalities. They established themselves in Nazareth in September 1945. During the war of 1948, they helped in caring for refugees sharing the responsibilities of the Salesian Fathers, the UNRWA and the UNICEF.

#### MEMORIAL SERVICE FOR THE LATE EMPRESS OF ETHIOPIA

On 25 March, a memorial service was held at the Ethiopian Church Qidane Meheret in Jerusalem for Her late Majesty Itegue Menen, Empress of Ethiopia. His Grace Abuna Philippos, Ethiopian Archbishop of Jerusalem, assisted by monks and pilgrims from both sectors of the Holy City, performed the ceremony in the presence of the Ethiopian Consul-General. In the congregation were the Director-General of the Ministry for Foreign Affairs, members of the diplomatic and consular corps, representatives of the Ministry of Religious Affairs and a large number of friends of Ethiopia in this country.

Itegue Menen, a grand-daughter of King Mikael of Wollo, was married to his Imperial Majesty Haile Selassie I in 1911 and was crowned Empress in 1930. She took a keen interest in the religious life of her country and contributed greatly to the building of churches, the establishment of schools and publication of religious literature in both Geez and Amharic.

She visited Jerusalem several times, on each occasion making substantial gifts to the Ethiopian monasteries in the Holy Land.

#### JOURNEYS OF THE LATIN PATRIARCH TO ROME

On 25 March, His Beatitude Mgr Alberto Gori, Latin Patriarch of Jerusalem, left the Holy Land for Rome, to attend the 5th session of the Central Preparatory Commission of the Second Vatican Council. Mgr Gori, who is a member of this Commission, was accompanied by Mgr Kaldany, his Pro-Vicar in Israel and Consultor of the Preparatory Commission of Oriental Churches.

The Patriarch has already attended the meetings of the Central Commission which were held in June and November 1961, and in January and February 1962. It is the task of this Commission (which is presided over by the Pope in person) to study and make final decisions on the *schemata* (or projects) submitted by the various Preparatory Commissions, including those of the Secretariat for promoting Christian unity. The Secretariat includes a committee dealing with the relations between Jews and Christians, which is in the charge of the Right Rev. Leo Rudloff, Abbot of the Dormition on Mt Zion, Jerusalem.

At least two further sessions of the Central Commission are expected to be held, in May and in June, before the opening of the Council, which is scheduled for 11 October.

#### A FOREST IN MEMORY OF A CHRISTIAN ZIONIST

On 28 March, a tree-planting ceremony took place near the village of Aminadav in the Judean Hills, where land has been set aside for a new memorial forest. The Rev. Leonard Steiner of Switzerland, who initiated the project at the World Pentecostal Conference held in Jerusalem in May 1961, presided over the ceremony, which ended with an inspiring prayer recited by Pastor Hunziker of Geneva. The forest, to contain 10,000 trees, is to be paid for by the members of the Pentecostal Movement and will be called after the Rev. William Hechler, a 19th century Christian Zionist and a devoted friend of Theodor Herzl.

William Hechler, as tutor to the two sons of Frederic, Grand Duke of Baden, was the intimate friend of many of the great personages of Europe. From his first meeting with Dr. Herzl in 1896, he helped the founder of political Zionism, recommending and introducing him to kings and princes, to prelates and statesmen. He comforted and encouraged him to the last days of his life and, on 3 July 1904, stood at his death-bed. Hechler had actually been a Zionist long before he met Herzl and, already in 1882, published a pamphlet heralding the Jewish renaissance in Palestine.

#### CHRISTIAN MARRIAGE STATISTICS

According to figures submitted to the Ministry of Religious Affairs, 366 marriages of Christians were celebrated in Israel in 1961: the Greek Catholic Community registered 162, the Greek Orthodox 110, the Latin 55; and there were 26 Maronite, 7 Armenian and 6 Protestant marriages.



## ARAB STUDENTS AT THE HEBREW UNIVERSITY

This year saw a further increase of Moslem, Christian and Druze students at the Hebrew University of Jerusalem. There are now 95, seven more than last year. Twenty-nine are in the Faculty of Medicine, the same number in the Faculty of Law, twenty-three in the Faculties of Humanities and Social Sciences, eight study Mathematics, Physics and Biology, four Social Work, and two Agriculture.

The annual Judah L. Magnes scholarship for Arab students went this year to Youssef Abu Dali Ibrahim, a medical student of Beit-Safafa, and to Elias Showfani of Ma'alía in Galilee, who is studying Islamic Civilization and History of the Muslim countries in the School of Oriental Studies.

## THE ANGLICAN CHURCH IN ISRAEL A STUDY IN JEWISH-CHRISTIAN RELATIONS

By Canon H. R. Jones

Mindful of the strains and stresses which had prevailed throughout the centuries between Christendom and Jewry, there were not a few who wondered how the Christian minority would fare when the independent State of Israel came into being in 1948.

The future did not look too bright. Christian Britain, which had held the Mandate for Palestine from 1918 to 1948, appeared to evince little interest in controlling the mounting chaos of the last six months of its trusteeship, once the decision of partition had been taken at the United Nations in November 1947.

Surely, the Declaration of Israel's Independence proclaimed that there would be religious freedom and tolerance for all; the burning question, however, was how this pledge was going to be implemented. It was so as to shed light on this vitally important matter that, in 1950, the then Anglican Bishop in Jerusalem and the writer asked for an interview with the newly appointed Israel Ambassador to Great Britain, Mr. Eliahu Elath.

We were graciously received by the Ambassador, and, in answer to the Bishop's question as to what would be the position of the Anglican Church (numbering from 1,500 to 2,000 souls) in the Jewish State, Mr. Elath replied without hesitation that there would be no change in the conditions under which that Church had functioned in Mandatory times.

How far has this promise been borne out in day to day experience in the subsequent twelve years? Considering the unhappy relationship of the past, distant and near, and the age-old sentiments of Judaism and Jewish society where Christian missionary activities among Jews are concerned, it may be averred that it has been very largely fulfilled.

Thanks to the cooperation of the Department for Christian Communities of the Ministry of Religious Affairs, the Anglican Church, which is the oldest Protestant Church of the country, having taken root here as far back as the 1820's, has almost invariably enjoyed sympathetic understanding in the many matters upon which we have sought guidance, clarification or help.

Our problems have covered a very wide range: to mention but a few—compensation for property damaged during the fighting at the end of the Mandate, the approval of visas for replacement of staff, the bringing in of new teachers for schools as they were reopened, and permission for passage from one sector of Jerusalem to the other. As a result, the Anglican Church School in Jerusalem has grown steadily and its enrolment now is nearly one hundred pupils of about fifteen different nationalities. The school not only draws pupils from the local Israeli population, that is, Jews, Arabs, Greeks and Armenians, but also has a number of children of United Nations personnel and consular and church workers of various denominations. Next year, for the first time since 1948, we hope again to present pupils in the top grade at examinations for school leaving certificates. Other Anglican foundations which have made remarkable progress include St. Margaret's Home School and Christ Church School in Nazareth and St. John's School in Haifa.

In regard to the Arab Episcopal Community in communion with the Church of England, the Ministry of Religious Affairs has taken note of the Anglican Bishop's request that the *de facto* status of that community under the Mandate should be retained so long as no legislation is passed to modify it. Accordingly, official marriage registers were issued to the Arab Anglican clergy who minister to local communities of varying

sizes in Nazareth, Haifa, Acre, Kfar Yasif, Shefaram, Jaffa, Ramla, Lod and Jerusalem. Other Anglican centres of worship—in Haifa, Jaffa, Tel Aviv and Jerusalem—are in the charge of British clergy and enjoy complete freedom.

Besides the foregoing interests, two health centres have been reopened since the State of Israel was founded, one in Lod and the second in Kfar Yasif, and a Christian Fellowship Centre has been established on Mount Carmel. It should also be mentioned that, through a Bible shop in Jaffa, the Scriptures continue to be sold as freely as in Mandatory times.

It is noteworthy that the Anglican Archbishop in Jerusalem, though residing in the Old City and exercising jurisdiction in Arab countries, enjoys complete freedom of movement in Israel and is thus able fully to perform his episcopal duties in this country, where the Anglican population—both Arab- and English-speaking—are his direct concern. This liberal attitude on the part of the Israel authorities also enables Anglican visitors to Jordan to cross from there into Israel without difficulty. We have had, for example, the privilege of visits to Jewish Jerusalem by the former Archbishop of Canterbury, the present Archbishop of York, who came as a guest of the Government, and, more recently, the Bishops of Southwark, of Bath and Wells and of Worcester.

Against this impressive list on the “asset” side must be set one or two items on the “debit” side.

For instance, the Arab members of the Anglican Episcopal Community resent the management of their property by the Custodian of Abandoned Property. But this arrangement has to be seen in the setting of the general Middle East malaise; until peace can be established between Israel and her Arab neighbours, questions such as this must be viewed as residual in the context of the Israel-Arab conflict, unsettled after fourteen years of deadlock.

A second item of debit is the status of Hebrew Christians. When the Arab clergy and their communities were granted *de facto* recognition by the State of Israel, no similar recognition was extended to the British clergy who minister to Hebrew as well as to other Christians.

The reason is doubtless bound up with the general issue of Hebrew Christians in Israel—including official recognition of baptism for a Jew, or of the marriage of a baptized Jew. The problem of personal status affects not only Hebrew Christians who belong to Protestant Churches, but also any Jew who wants to marry a Christian, as it is forbidden for a Rabbi



in Israel to solemnize marriages between Jews and Christians. Misgivings as to this state of things are voiced in some Jewish quarters, and there are those who advocate a change.

In this matter of the status of Hebrew Christians in Israel, it should be realized that the Christian Church abroad could bring about a better atmosphere if it were to seek to promote understanding between Jews and Christians on a world-wide scale. In pursuing this aim, allowance should be made for prejudice and persecution in the past, as well as for the need of a full appreciation of Christianity's debt to Judaism. A great deal of patience and forbearing is necessary if this impediment to Jewish-Christian relations in Israel is to be removed.

There are signs that a beginning has already been made. In the summer of 1961 a gathering took place in the board-room of the YMCA in Jerusalem, when a number of Jews, including two members of the staff of the Hebrew University, representatives from the Department of Christian Communities of the Ministry of Religious Affairs, the Secretary of the Committee for Inter-Faith Relations and a well-known Jewish writer, met with about forty Protestant church workers and missionaries in Israel. In the absence of the Rev. M.A. Boertien, Secretary of the United Christian Council of Protestant Communities in Israel, the writer was in the chair at this meeting which, in the course of two hours of frank discussion, debated certain hindrances to a fuller Jewish-Christian understanding in Israel. The general feeling was that this had been a valuable start and the hope was expressed that it was only the first of such opportunities for candid exchange of views between Jews and Christians. Perhaps the words of the Jewish writer present best summed up the spirit and aspirations of the meeting, when he quoted the last verse of the prophet Malachi:—"And He shall turn the heart of the fathers to the children and the heart of the children to their fathers." He meant to say that the "fathers" were the Jews and the "children" the Christians, the spiritual offspring of Old Testament revelation. Understandably, some of the Jewish representatives belonged to the "Liberal" element in Israel: Christians consider that a more liberal trend may conduce to the realization of wider freedom in the matter of personal status and belief, so that any Jew who so desires can profess Christianity and yet feel himself to be an integral part of the Jewish Israel.

Some months afterwards the writer, as the only Christian member of an officially-sponsored panel, was allowed an unusual opportunity to put forward these convictions of his in answer to a question on religious free-

dom in Israel which was posed by a member of a large group of Christian pilgrims from Britain, two Diocesan Bishops among them.

Finally, perhaps, the writer should allow a Jew to finish this article by quoting from a speech delivered by Dr. Jacob Mann, Director of the Hadassah Medical Organization, at the "handing back" ceremony of the English Mission Hospital compound in Jerusalem to the Anglican Church on 6 March, 1962:

"We meet today at this little ceremony in a beautiful garden on the occasion of the return of these precincts to their rightful owners. Fourteen years have passed since an agreement was signed between the Vaad Leumi and Hadassah, on the one hand, and the English Mission, on the other, authorizing us to use the buildings for the care of the sick in body and spirit. The transfer was effected a few weeks before the evacuation of the patients from the Hadassah Hospital on Mount Scopus, which had become inaccessible, and this compound came to be the main nucleus around which Hadassah's medical interests coalesced in the years that followed.

"I recall my first contact with Canon Jones in 1949 when I asked him to give me, for the use of our Pediatrics Department, part of the one remaining building which he still retained. Without any hesitation he agreed to restrict further the Mission accommodation and to free more of it for Hadassah's urgent needs. This act symbolized to me not only the man himself and his concern for humanity, but also the English Mission he represented and, through that Mission, the English people as a whole.

"We have maintained unbroken liaison with Canon Jones and those he speaks for: it has helped to broaden and deepen our affection for each other, and all problems were settled with mutual understanding. We now restore the buildings to the English Mission, with a feeling of deep and friendly gratitude. We shall long remember the kindness shown to us during this difficult period.

"I hope that this happy relationship, preserved and made firm over fourteen years, will not end with today's ceremony, but will persist forever, between Israel and Great Britain, between our people and Christendom."

## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL 1961/62

By AVRAHAM BIRAN

### (PART I)

The amazing rate at which archaeological discoveries continue to enrich our knowledge of the past is truly dazzling: from prehistoric times to the Crusader and Mameluke periods, from the far north at Hagoshrim and Kfar Giladi to the coastal plain and the Negev. Foreign expeditions have been particularly active this past year; the results of their work have shed new light on Neanderthal man and the Roman period alike.

#### *Neanderthal Man*

The Tokyo University Expedition to Western Asia working in Nahal Amud, north of Tiberias, discovered in July of last year a fairly complete skeleton of Neanderthal man. The artifacts found in association with the skeleton seemed to be of the Levallois-Mousterian industry. Stratigraphically the skeleton was situated at the top of the Levallois-Mousterian layer in the cave.

The skeleton was found in a posture usually assumed in the so-called 'flexed-burial': the upper limbs are bent to make a right angle, the forearms take up a position as if thrown forwards, and the lower limbs are bent strongly at the knees. It was lying on its left side, the head pointing to the north, that is, the back of the cave.

According to field observation it is presumed that the skeleton represents a male aged about thirty, whose stature was possibly around 170 cm. The cranium is large, but remarkably low and dolichocephalic. It has a pronounced *torus supraorbitalis*, a bar-like bony projection over the orbits which is characteristic of Neanderthal man. The face is large, but the details are still unknown because the surface is covered with a hard coating of lime and small pebbles. The upper and lower jaws appear to have a roughly complete set of teeth. The existence of the chin has not been ascertained yet because of the hard covering of lime and pebbles.

Artifacts found in association with the skeleton are all made of flint.





*Roman theatre of Beisan with tell of ancient Beth-She'an in background*



*Eynan, general view of excavations*

*Nahal Ha-B'sor. Violin shaped bone*



0  3 CM.

*Eynan. Carved stone, Natufian period*



NEWLY DISCOVERED CRUSADERS' INSCRIPTION IN ACRE  
(Preliminary Report)

*by* ZEEV GOLDMANN  
Director of the Acre Municipal Museum

In the course of restoration work in the underground halls called "El Bosta" underneath the Arab school in the old city of Acre,<sup>1</sup> a large marble plate (180 cm. x 50 cm.) was recently discovered bearing a Latin inscription of five lines. This is the first complete inscription found in Acre in the course of the present excavations carried out by the government Department of Antiquities and the Tourist Corporation.

The plate was found south of the main halls, in a kind of "Annex", a one-aisled building with a heavy barrel-shaped and pointed vault, which may have served as the funerary chapel of the Hospital. Though broken and showing traces of extensive conflagration, the text is well preserved and reads as follows:

"□ANNO AB INCARNACIONE DOMINI MCCXLII OBIIT FRATER PETRUS DE VETERI BRIVATO / OCTAVUS MAGISTER SANCTE DOMUS HOSPITALIS JERUSALEM POST OCCUPATIONEM SANC / TE TERRE XV KLS OCTOBRIS CUIUS AIA REQUIESCAT IN PACE AMEN □CUIUS TEMPORE COMES / MONTIS FORTIS ET ALII BARONES FRANCIE A CAPTIUITATE BABILONIE LIBERATI FUERUNT DUM RICH / ARDUS COMES CORNUBIE CASTRUM ERIGERET ASCALONE" [PL. IV]

In the year 1242 after the Incarnation of the Lord, at XV calends of October, Brother Petrus of Vielle Brioude passed away. He was the eighth Master of the Holy Hospital in Jerusalem after the occupation of the Holy Land. May his soul rest in peace. Amen. In his time Count de Montfort and other barons of France were delivered from Babylonian captivity and Richard Earl of Cornwall erected the fortress of Ascalon.

The "Petrus de Veteri Brivato" of our inscription is doubtlessly the Grand Master of the Hospital known in the Annals of the Order as Peter de Villebride. Villebride is a corruption of the words Vieille Brioude, or rather of the old French form of that word, a town in Auvergne.

<sup>1</sup> Cf. the writer's article "The Refectory of the Order of St John in Acre", *Christian News from Israel*, Vol. XII, No. 4, p 15 ff.



He is here called "octavus magister . . . post occupationem sancte terre" while in the "Chronicle of the deceased Masters"<sup>2</sup>, Peter de Villa Brida is listed as the 18th Master of the Hospital. He was evidently the 8th Master after Garnier de Nablus in whose time the Holy Land was reconquered by the 3rd Crusade in 1191.

The unusually drawn characters (seen as KLS) between "XV" and "Octobris" in the third line apparently signify "kalends". The date of his death must therefore be calculated from the 1st of October. Thus, fifteen days back brings us to 17.9.1242. Till now scholars were not certain as to the year of his death. It was long thought to be 1243.<sup>3</sup> E. J. King, after carefully weighing the historical evidence, could only conclude that he "probably died in 1242".<sup>4</sup> The present discovery thus establishes the exact date of the death of Peter de Villebride.

The reference to the liberation of Count de Montfort and of the other barons of France recalls the battle of Gaza in 1239, when several hundred Crusaders were taken captive and carried off to Egypt. The captivity is called "Babylonian", as the Crusaders usually referred to Egypt as Babylon; the word may however have also been meant to carry a poetic overtone, bringing to mind the "Babylonian captivity" of Biblical times.

Richard, Earl of Cornwall,<sup>5</sup> brother of Henry III, King of England, is remembered in the inscription as having rebuilt the walls of Ascalon. Ascalon had been restored to the Crusaders in accordance with an agreement between the Hospital and the Sultan Ayub of Egypt, reconfirmed by Richard.

It is remarkable that the cross of the order of St. John and the Fleur de Lis are here found in one inscription, the former at the very beginning of the text, the latter after the word "amen" in the third line; the Fleur de Lis as emblem of French Kingship was found for the first time in this Crypt of St. John, as has been shown in the writer's previous article, referred to above.

The inscription brings additional proof that the buildings of the "Crypt" and of "El Bosta", the hospital and its infirmary, in fact belong to the Convent of the Order of St. John in Acre. As the inscription was found in the El Bosta building, it becomes more and more clear that the six parallel halls formed the basement building of the "Infirmary" of the Order. Further excavations in the "Annex" building, where the inscription was found, may clarify whether this was indeed the "funerary chapel" of the Convent and the burial ground of the Masters of the Order.

<sup>2</sup> Appearing at the head of most of the Statutes of the Hospital and published in Dugdale's *Monasticon*, Vol. VI, Part 2, pp. 796-797.

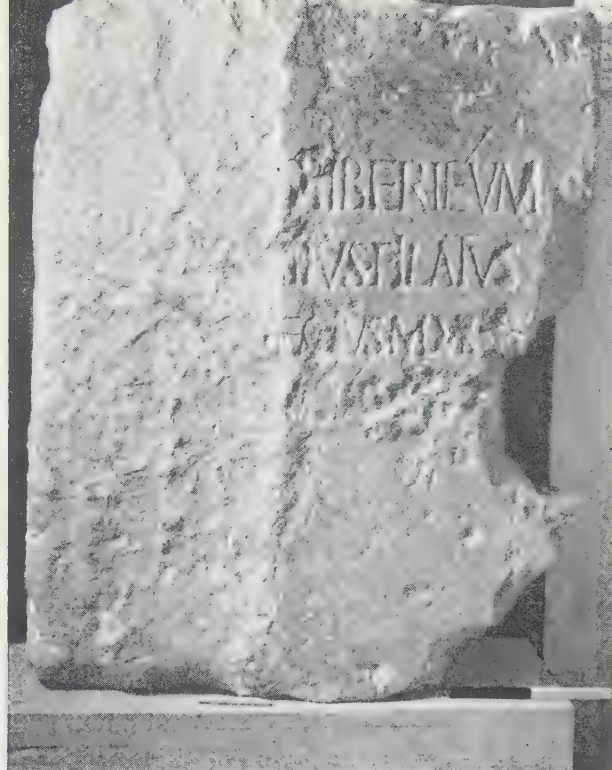
<sup>3</sup> Steven Runciman, *A History of the Crusades*, Vol. III, p. 220.

<sup>4</sup> E. J. King, *The Knights Hospitallers in the Holy Land*, Methuen & Co. Ltd., London 1931, p. 229, note 2.

<sup>5</sup> *Cornubia* is the Mediaeval Latin name of Cornwall; see Du Cange's *Latin Glossarium*.



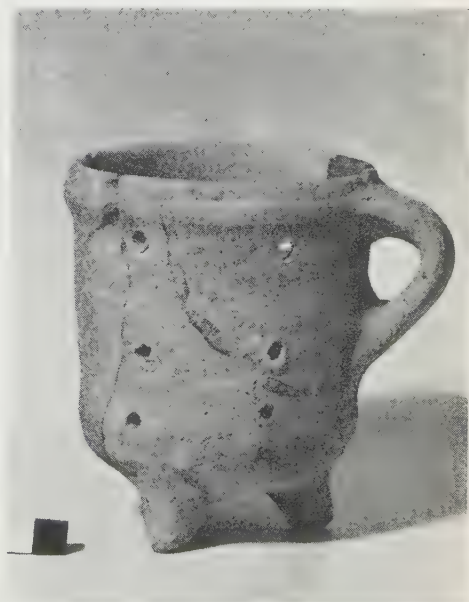
*Sh'ean. Marble statue found in  
Roman theatre*



*Caesarea. Inscription mentioning Pontius Pilatus*



*Ein Gev. Incense vessel*



*Incense ladle shaped like a hand from  
Ein Gev*





*Acre. Newly discovered Crusaders' inscription*



and form a Levalloiso-Mousterian complex. Most of them are mere flakes without retouch. Retouched tools are rather few. The majority seem to fall into three categories, that is, the points, the side-scrapers and the irregularly retouched flakes. No pottery or elements other than those of the Levalloiso-Mousterian were found in association with the skeleton.

A large quantity of animal bones was found in the skeleton-bearing layer; most of them, however, are too fragmentary to be identified. There are some isolated animal teeth and jaws with teeth but they have not been identified yet.

### *Eynan (Ein Mallaha)*

Work at the Natufian settlement of Eynan in the Upper Jordan Valley was resumed in October-November 1961 by M. Jean Perrot on behalf of the Department of Antiquities and the French Centre National de la Recherche Scientifique, with the assistance of the American Philosophical Society and the Wenner-Gren Foundation for Anthropological Research.

The upper layer has now been exposed over 200 sq.m. and additional round houses were found. The two underlying layers, 1.50 m. thick, were excavated for the first time over 50 sq.m., down to the red clay soil containing Palaeolithic implements. In the middle layer, a circular house 6 m. in diameter was uncovered, whose wall is still preserved to a height of 1.20 m. A still more impressive structure—a house or an enclosure—belongs to the lowest layer; it measures 8 m. in diameter, with a first course built of stones weighing hundreds of pounds.

The finds include a bone sickle-haft with a groove for the insertion of the flint sickle-blades, a fragment of a large decorated basalt vessel and a human head carved on a stone.

Eynan represents a stage of development preceding an organized food production system. Sickles, mortars and pestles hint at incipient cultivation, but there is as yet no direct evidence of the domestication of cereals or of animals. The abundant sources of food offered by the wildlife of Lake Hula and its marshes may well have been one of the factors leading to permanent settlement at Eynan. Stone houses were built here owing to the absence of caves or natural shelters in the vicinity of the Eynan spring. Their number and density in the upper level and the stability of the architectural features throughout the successive levels seem to indicate a permanent occupation. No less interesting than the houses is the appearance of architecture in a stage of development preceding food production.

### *Nahal Ha-B'sor*

M. Jean Perrot, head of the French Archaeological Mission in Israel, excavated two Chalcolithic villages in the Nahal Ha-B'sor region, not far from the settlement of Urim. This region had already been investigated in 1930 by E. Macdonald under the direction of Sir Flinders Petrie, but Macdonald's results had to be re-examined in the light of recent discoveries in the Negev and especially at Beersheba.

The finds are slimmer than in the Beersheba area, but they establish that the inhabitants of the Nahal Ha-B'sor region, despite certain dissimilarities, belong to the same culture as those in the Beersheba area.

The discoveries include semi-subterranean houses, each four metres in diameter, coarse pottery generally resembling the Ghassoul-Beersheba types (churns, cornets, vessels on a hollow foot, small bowls, pithoi, etc.), bone tools and flint axes and scrapers of excellent workmanship. An elegant violin-shaped bone figurine, two inches long, was found.

In the opinion of the excavator, the Nahal Ha-B'sor settlements correspond to the final stages of the Ghassoul-Beersheba civilization. Their culture is of a marginal character and the region does not seem to have been one of the centres of that civilization. The inhabitants were a pastoral people, perhaps more mobile and less bound to agricultural cultivation than the people of Beersheba and especially of Ghassoul.

### *Missione Archeologica Italiana a Cesarea*

The Milanese archaeological expedition in Caesarea continued its important excavation of the Roman theatre and started work also in the Roman cemetery north of Acre. Undoubtedly the most important discovery at Caesarea to date is the inscription mentioning the name of Pontius Pilate. The Roman Governor of the Judaeae province during the time of the Crucifixion lived in Caesarea, the capital. His name was known until now only from the writings of Josephus and the Gospels. Now, for the first time, we have a contemporary inscription bearing Pilate's name.

It was inscribed on a stone 82 cm. long by 68 cm. wide and 20 cm. thick. The stone is a local one from the quarries of Kabbara, a few kilometres north of Caesarea. These quarries provided the stones for most of the construction of Caesarea and the theatres. The inscription was not found *in situ*, but had been put to a secondary use at a later date in another construction. Part of the stone was damaged but the letters are clearly readable.

...]STIBERIEVM  
 ...PON]TIVSPILATVS  
 ...PRAEF]ECTVSIVDA[EA]E

The top line reads TIBERIEVM, i.e., a building dedicated to the Roman Emperor of the period. The second line reads (PON)TIUS PILATUS, while the third line is probably (PRAEF)ECTUS IUDA(EA)E, i.e., Prefect of Judaea.

Another inscription of a much later period was found by Prof. Trova, Director of the Government Service of Antiquities of Northern Italy and leader of the expedition. The seventh-century Greek inscription on a slab of Greek marble wishes victory and good fortune to a certain Homophoros.

Of special importance was the discovery within the last few weeks of a headless statue of the goddess of fertility, Artemis of Ephesus, identified with Cybele.

The Italian expedition also cleared about 70 Hellenistic and Roman tombs in the cemetery north of Acre. Some fine glass and pottery vessels were found.

#### *Finnish Expedition at Kafr Kama*

Prof. A. Saarisalo, who has done pioneering research in Lower Galilee in the topography and history of the Israelite Tribes, began clearing remains of a Byzantine church in the Circassian village of Kafr Kama on behalf of the Finnish Oriental Society. A fine mosaic floor was uncovered containing, in addition to geometric patterns, representations of animals as well as three Greek inscriptions. The names of a bishop and of other church officials are mentioned in these inscriptions.

#### *Beth She'an Theatre*

The excavations of the Roman theatre at Beth She'an have now revealed the building's plan. The season's work has been largely concentrated in the interior of the theatre and directed to the disclosure of the orchestra, the stage, the façade of the stage-building and the side-entrances. Most interesting was the discovery of the seats of the 'Curiales' or town councillors of Scythopolis running round the foot of the *Cavea* and separated from it by a broad, finely paved walk still intact. The curial stalls", constituting a continuous marble bench with back supports and orniced seat, had a gap at the centre of the row and were just of the



right length to accommodate 100 people, the number of members of a Roman municipal council.

Of a special interest is the discovery of the statue of a young man, probably Apollo, unearthed at the flank of the theatre's stage. The white marble statue, just over life-size, probably dates from the 1st century B.C. or 1st century C.E., and is said to be the finest example of Hellenistic sculpture found in this country. It is now complete except for the arms. The left hand appears to have held a staff, and against the right leg squats a small animal, thought to be a wingless griffin which sometimes accompanies Apollo. Another Apollo feature is the "bun" at the back of the hair.

The pieces of the statue were deliberately buried together under a layer of clay, according to Dr. Shimon Applebaum, who directed the dig on behalf of the Landscape Improvement Authority and the Antiquities Department.

A structure which may be part of a Byzantine church, probably of the fourth century, was put up in the western part of the theatre, and the presence of the statue was no doubt found repugnant. The statue might have been removed from its niche at the side of the stage. It was buried just by a latrine which had been inserted at this Byzantine period, apparently in line with the practice then of burying pagan statues in discreditable surroundings.

### *Davidic and Solomonic City at Ein Gev*

The remains of a great city, which straddled the inland "Sea Road" from Egypt to Damascus, and which was first built at the end of the reign of King David or the beginning of that of King Solomon, have been uncovered near Ein Gev during recent excavations carried out by the Department of Antiquities with the cooperation of the Avshalom Institute for Homeland Studies.

The team was headed by Professor B. Mazar, Dr. A. Biran, Dr. M. Dothan and Mr. E. Dunayevski. The excavation was carried out in three lightning work-shifts of four and three days.

The most remarkable find on the site, which consisted of five cities built and destroyed each on the ruins of the preceding one, was a large jar bearing the inscription "leshakya" לֶשְׁחִיָּא which, in Aramaic, means "belonging to the wine steward".

The importance of the inscription, however, is not in its meaning, but in the fact that it is written in an early Hebrew-Phoenician script and

represents one of the very few examples of this script from the 9th century BCE.

Another intriguing discovery was a room containing vessels for incense and for libations which may have been used to make offerings to the "heavenly hosts" (the stars and moon). These vessels were probably kept inside the room and taken out at night when the people went up on the roofs to worship.

This worship was popular among the masses in defiance of Mosaic Law. Against this form of idolatry the Prophet Jeremiah railed in Chapter 44. Verse 19 states: "And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?"

Both the jar and the vessels were found in Town III, which is attributed to about the middle of the 9th century BCE, during the reigns of Omri and Ahab.

The city, which has not been identified by name, might well be the site of the early Susita. The name Susita and the Greek "Hippos" are apparently derived from the horse-breeding known to have been practised in the area north of the Yarmuk.

The area of the city was 30 dunams. In comparison, Jerusalem (i.e. the City of David) covered 37 dunams. The *tell* in which the city was found is on a level plain on the shore of Lake Kinneret. The earliest town (V), which was built on virgin soil, was constructed in a time of comparative security, in the last years of David's reign or at the beginning of Solomon's (10 century BCE), when Transjordan and Damascus were under Israelite rule. Nevertheless, as was customary in those days, it is surrounded by a brick wall which stood on a stone foundation (about 1.80 metres wide).

Town IV, which rose on the ruins of Town V, was surrounded by a casemate wall, stronger than similar casemate walls built by Solomon at Gezer, Megiddo and Hazor. The objects found show that the town flourished at the end of the 10th and the beginning of the 9th century BCE. It was probably destroyed during the campaign of Ben Hadad I, King of Aram, at the end of King Baasha's reign (886 BCE).

Only the outer wall of the earlier casemate wall of Town IV was utilized for the defence of Town III. The casemates were filled in, and alternating projections and recesses and a glacis were added. It was in a large building in Town III that the interesting finds were made. This city was

probably destroyed during the campaign of the Assyrian King, Shalmaneser II, in 838 BCE.

Town II followed the same general town plan. It was probably destroyed during the reign of King Joash of Israel, who took advantage of the weakening of the Kingdom of Aram to extend his reign.

Town I differed completely from the preceding cities. It included a large public building which served as a fortress or storehouse. It flourished during the eighth century, mainly during the reign of Jeroboam II, and was destroyed, together with other cities, in the wake of the campaign of Tiglath Pileser III in 733 BCE.

The northern part of the *tell* rises slightly above the vicinity. On this acropolis a fortress was uncovered. Its size was an estimated 60 x 60 m. Its thick walls, which have been preserved in part to a height of four metres, stand on virgin soil.

## CHRISTIAN INTEREST IN RABBINICS

JOHN SELDEN (1584–1654)

by RABBI DR A. EHRLMAN

The accepted fact that Christianity is rooted in Judaism has recently received particular emphasis in connection with the discovery and analysis of the Dead Sea Scrolls. It may be historically questionable whether the founder of Christianity and his disciples, who were Jews, were conscious that they were creating a “new” religion, but certain it is that they consciously and conscientiously tried to prove the legitimacy of their teaching by constant and persistent reference to *Biblical Judaism*. The rabbinical interpretation of Judaism, which at the time of the rise of Christianity had already reached a high stage of development, was apparently rejected by the founders of the new religion. The subsequent development of Christianity—as far as its relationship with Rabbinical Judaism was concerned—was marked (or rather ‘marred’) by the distorted picture given of the Pharisees in the New Testament.



For a long time Christianity seemed to take no note of the development of the rabbinical system as crystallized in the Talmudical literature, and this negative attitude persisted throughout the Middle Ages. The Renaissance then, which revived the interest in classical antiquity, also stimulated Hebrew learning, gradually widening its scope to include rabbinic literature. From the end of the sixteenth century and throughout the seventeenth we find many leading theologians and orient-  
alists engaged in the study of the Talmud, especially the Mishna, translating it into Latin, with or without commentaries (a full list is to be found in the excellent work of the German Christian scholar, H. Strack, *Introduction to the Talmud*, Philadelphia, 1931, ch. 14). Several, like Lightfoot, Meuschen, Schöttgen and others, explored talmudic sources with a special view to interpreting the New Testament. Others, like the Dutchman Hugo de Groot or the German Pufendorf, showed a particular interest in Talmudic Law. By far the most prolific Christian writer on Rabbinics was, however, the Englishman John Selden. "Selden's Rabbinic works stand out as a most striking and arresting phenomenon in the seventeenth century literature of Europe," wrote Dr I. Herzog, the late Chief Rabbi of Israel, in a highly critical appreciation of Selden's life and work, published in the *Journal of Comparative Legislation* (3rd Series, vol. 13, 1931).

John Selden, born in Salvington, Sussex, in 1584, the son of a farmer of some means, was a most remarkable personality in many respects. He was a lawyer, a politician, especially a Church politician and a scholar; yet in a way he was an amateur in all these fields. A barrister of the Inner Temple, he took part in a few great cases, but otherwise practised little; as a politician, although several times committed to the Tower, he held no particular high office; as a scholar—a prolific writer on subjects as diverse as English and legal history, Syrian, Phoenician and Hebrew—he never held an academic teaching appointment. It may be mentioned, as a curiosity, that he went down from Oxford without a degree and that he was later temporarily excluded from his Inn for refusing to act as Reader. There were also apparent inconsistencies in his loyalties; an ardent supporter of Parliamentary rights, he nevertheless secured the favour of the King; he would fight against Archbishop Laud for what we may today call the freedom of the press, and two years later we find one of his most prominent works, *De Successionibus*, being dedicated to the same Laud; or again, that he was a friend of Laud did not prevent him from being as-

sociated towards the end of his life with the Presbyterians of the Covenant. And yet there can be no doubt of his greatness and strength of character and intellect. As far as our subject is concerned, his amazing familiarity with the intrinsic problems of rabbinical scholarship and his erudite exposition of rabbinical law, which runs into many volumes, form a unique contribution to scholarship. We dare not attempt even to give an outline of the content of his rabbinical writings, beyond listing the short titles of his works in this field:

*History of Tythes*, leading up to questions on the relations between Church and State; *De Jure Naturali et Gentium*, on International Law (a work to which particular attention was drawn by Dr Shabtai Rosenne, in 'The Influence of Judaism on the Development of International Law' *Netherlands International Law Review*, vol. V, 1958, pp. 128-130); *De Anno Civili*, a work which first refers to the doctrines and practices of the Karaites; *Uxor Ebraica*, on the Jewish Law of marriage and divorce; *De Synhedriis*, on the constitution of Jewish ecclesiastical courts, drawing parallels of relevance to the constitution of the Church as regards the distribution of authority among clergy and laymen; *De Successionibus*, on the Jewish law of inheritance. It should be noted that not only his specific rabbinical writings, but all his works, make frequent reference to rabbinical sources.

Selden's admiration for rabbinical authority is perhaps best expressed in the already mentioned dedication to Laud, where he writes that men in other respects most learned, have been completely blind if they neglected the 'commentaries and traditions of that most noble nation who had had the privilege of receiving the most ancient and unique divine revelation. Only by duly understanding the legal pronouncements, by making a study of Jewish feasts, sacrifices and reckoning of time will Christian scholars have the 'brilliant light' needed fully to vindicate Christian doctrine and discipline. (The above is a free translation of the Latin original). Or, as Herzog puts it: Selden generally treats the sages of the Mishna and the Talmud with the profoundest respect, and now and again he even censures Jewish Biblical exegetes like Ibn Ezra and Ralbag for giving interpretations at variance with tradition. With Christian writers, both Catholic and Protestant, who ignore Jewish tradition in explaining Pentateuchal laws, he deals very summarily. This, says Selden, is like attempting to interpret Roman law independently of the standard Roman jurists, Ulpian, Papinian, etc.

It is specifically to explain or justify—or on occasion to protest against—

Christian institutions that Selden has recourse to rabbinical sources. Thus, for instance, while he is writing his *Uxor Ebraica*, his friends assume that his aim is to throw further light on a topic of Christian interest. 'I hope', writes R. Cudworth to him from Cambridge (MSS Seld. 108, Arch. Seid. A, Bodleian Library, Oxford) 'in your Worke de Nuptys Hebrays you will bring something to light which the world is yet ignorant of, for the clearing of our Saviours Descent from David's line'; Cudworth then goes on in a scholarly fashion to point to an apparent contradiction between Abrabanel's commentary on Isaiah and an instance in the Talmud, touching, as it were, on the Christian point under discussion.

Whatever the shortcoming of Selden's rabbinical writings may have been, that is to say, the inaccuracies and digressions so severely exposed by Herzog, it is clear that by stimulating the interest in Rabbinics he greatly contributed to Christian scholarship.

The considerable attention paid to rabbinical literature in the seventeenth century seems to have died down towards the end of the eighteenth, to be revived only at the turn of the nineteenth and twentieth. The question arises: are not those older writings on Rabbinics outdated by more recent works in the same field? In answering this question we have to bear in mind that most of the seventeenth and early eighteenth century scholars were concerned with the translation of rabbinical literature into Latin, a language which in those days was commonly understood by scholars. Whereas today we have comprehensive and more accurate translations in modern languages; so that it might seem that the older Latin translations are but of historical interest.

Selden's work however, was not one of translation; it was an exposition of rabbinical thought, especially rabbinical law, presented in his own words and in accordance with his own Christian approach. We therefore believe that present day Christian scholarship would derive much benefit if Selden's works were made available in modern translations. While modern scholars would take a more critical attitude in assessing rabbinical sources, Selden showed how the direct study of these sources can help to solve not only problems of a purely theological nature, but also more practical questions, of 'doctrine and discipline' as he calls them. This principle has hardly not lost its significance, even today. But even from a more general point of view, at a time when the Dead Sea Scrolls have reaffirmed the Jewish background of Christian ideas, Christian interest in Rabbinics will surely gain momentum.



## REVIEWS OF BOOKS

OLD TESTAMENT TRANSLATION PROBLEMS, by A. R. HULST, E. J. BRILL, LEYDEN, 1960. Pp. XVI + 262.

The title *Old Testament Translation Problems* leads one to expect a treatise dealing with the very basis of Bible translation into European languages: an evaluation of the intricacies of classical Hebrew and a discussion of the means of transferring them into a Western speech; the instability and variety of biblical textual tradition and its impact on the translator's work. Do principles of method require a strict adherence to one type of text, basically the Massoretic, or is a deviation in favour of a parallel tradition, embedded, e.g., in the *Samaritanus* or in one of the ancient versions, permissible for reasons of better text preservation or greater intelligibility? To what extent should a translator bring results of philological and archaeological research into the field to mirror shades of meaning of Hebrew synonyms or *termini technici* as exactly as feasible? What measure of inference from our rapidly increasing knowledge of ancient Near Eastern cultures is admissible in the treatment of Old Testament problems? The recently accumulated understanding of the background of an-

cient Hebrew culture, against horizons opened up by comparative linguistics, history and archaeology of the ancient Near East, actually serve as a major stimulus of fresh attempts at translating the Bible. Some biblical terms and situations, un-understood, misunderstood or only partly understood not so long ago, now stand out with impressive clarity, thanks to comparative and more detailed material discovered and discussed by students of the ancient Near East. Moreover, present-day biblical scholars have learned to rate the integrity and reliability of the Hebrew Bible text much more highly than their predecessors used to. Nowadays a translator will not off-handedly have recourse to textual emendation to facilitate the translation of a crux. Where dictionaries fail him, he will always prefer an approximation by aid of comparison with parallel passages to a reconstruction based on his self-professed understanding of the biblical author's intentions and his grasp of classical Hebrew.

Such considerations are, or should be, common to all translators of the Bible into any given language. There is much scope to discuss them in detail, with illustrations adduced, in a

manual of "Old Testament Translation Problems."

To a lesser degree, the peculiarities of the language into which the Old Testament is to be translated could be dealt with. There could be discussion of features pertaining to certain groups of languages, e.g., Slavonic languages or those with common sizeable Greek-Latin influences. But a fully detailed treatment of particular problems affecting only one language would have to be presented in specialized studies.

Now it is true that such discussions might be considered "theoretical," that is to say, of no immediate help to the individual translator or a given committee of translators. And it is the professed intention of the United Bible Societies Subcommittee on Translation that instigated the publication of the book under review "to provide practical suggestions for the solution of many textual and exegetical problems of the Old Testament" (p. VII). But one may have doubts whether the necessarily sketchy treatment of "more than twelve hundred problem passages" (p. VIII) comes anywhere near a collection "of the principal problems... in a simple handy volume" (p. VII).

These animadversions may seem to blame the book for not having achieved an aim which it was not in fact meant to. If the initiators and the editor of the book had "no mere theoretical or armchair interest in the problems of Bible translation" (p. IX)), did they at least attain the very practical goal they had in mind,

"namely, the effective communication of the word of God to increasing numbers of men and women through new translations and revisions" (*ibid*)?

What kind of translation had the Subcommittee in view when it invited Prof. Hulst to rewrite, supplement and prepare for publication the minutes of the Committee engaged in a new Dutch translation of the Old Testament? It probably would not have undertaken such labour and gone to such expense to provide an *Eselsbruecke*, albeit fragmentary, for college students. On the other hand the findings of such a committee, important as they certainly are, can scarcely absolve a future translator from going, more or less, over the same field again. One would scarcely expect a responsible translator to accept the Dutch Committee's *dictum* with regard to Judg. 20:12. "Though the MT reads 'tribes of Benjamin' one should translate the singular 'tribe of Benjamin'" (p. 27). In spite of this being a point of comparatively minor importance, he still would have to consult commentaries, dictionaries and, especially, a concordance. Then he would discover that the plural "shivtej" instead of the expected "shevet" is applied to Benjamin not only in the passage in question, but also, e.g., in 1 Sam. 1:21. This might indicate that the Hebrew "shevet" may also be taken as an equivalent of "clan", in which case the plural could be retained in Judg. 20:12.

The somewhat arbitrary decision to

translate "shivtej Benjamin" as a singular betrays a silent assumption that a given Hebrew word has only one meaning. If this is the case, we might have anticipated a note on Judg. 5:14 suggesting that the Hebrew reading "among your peoples" be rendered as a singular, since Israel is referred to. At least a cross-reference would have been in place. In some cases the editor even seems to give additional force to a decision when he points out that a certain phenomenon involved, such as the interchange of "dalet-resch", recurs in the Old Testament. In the discussion of 2 Sam. 8:13 (p. 33), e.g., the reader's attention is drawn to Gen. 47:21 and Num. 1:14. But no mention is made of 2 Sam. 12:31, discussed on the very next page, nor is that passage taken into a wider context. It may also be asked why the editor adduced the Vulgate and the Cod. Alex. of the Septuagint to justify his correction of "min-from" into "be-in" (1 Kings 12:2, p. 39) and did not point out that the interchange of these two prepositions is also found in two parallel Hebrew versions of the same verse: 2 Sam. 22:14—*min*; Ps. 18:14—*ba*. This confusion possibly stemmed from Ugaritic, where the preposition "b" is usually to be translated "from".

The lack of a systematic approach to comparative material and to the adducing of cross-references also makes itself felt in the treatment of the versions. One may safely assume that the Committee laid down rules for the use of the versions in its translation; but these cannot be de-

duced from its translation proposals. Why should the evidence of "the translations of the Samar and LXX" (*lege*: the Hebrew version of Samar and the translation of the LXX) be followed in Gen. 47:21, without reference to the similar case in 2 Sam. 12:31, and in many other instances while, e.g., adherence to the LXX in Prov. 20:8, 21:20,21 is deemed unnecessary (p. 126)? A translator cannot go by personal preferences; he should follow some basic principles.

Similarly it is imprudent to base a proposed emendation of the MT on the evidence, or even the auxiliary evidence, of some sporadic Hebrew manuscript mentioned in the apparatus of Ginsburg's edition of the *Biblia Hebraica* (e.g., 2 Chron. 8:9; 8:15). The ancient axiom that manuscript should be weighed, not numbered, contains some special truth when one deals with anonymous and often fragmentary Hebrew mediaeval manuscripts which, at times, could well be just scribal exercises of no textual value.

On the other hand, one would have appreciated it if more attention were given to ancient Jewish traditions, in the manner in which the *qere* and *ketib* are often cited. The reading "Manasseh" with a raised "n", instead of "Moses" (Judg. 18:30), already discussed in Rabbinic literature. Moreover, the complete dropping out of the "n" is attested not only in Greek and Latin manuscripts but also in early Jewish exegetical traditions. Altogether the Bible translator may well profit from the study



of mediaeval Jewish commentators, whose insight into and knowledge of Hebrew sometimes surpassed that of later generations. The question with regard to "ma'adannot" in 1 Sam. 15:32—"Is there possibly a connection with the verb ma'ad, to totter" (p. 30) has already been answered in the affirmative by P. de Lagarde. David Kimhi, preceding him by many a year, had proposed connecting the word with Job 38:12 and translating the crux—"in fetters", which seems not a bad suggestion at all.

A discussion of individual passages recorded by the editor would expand into an entire volume and, anyhow, is hardly indispensable, in view of the pragmatic character of the book.

One would like, however, to praise the reluctance of the Committee and the editor to subscribe to textual emendations. And, a few misprints excepted (*lege*, e.g.: "transliterates" on p. 10, 1. 1), the book is admirably produced.

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UMBERTO CASSUTO: THE DOCUMENTARY HYPOTHESIS. Translated by Prof. Israel Abrahams, Jerusalem. The Magnes Press, 1961. Pp. XII + 117, IL.5.—

UMBERTO CASSUTO: A COMMENTARY ON THE BOOK OF GENESIS; part I: From Adam to Noah, Jerusalem, The Magnes Press, 1961. Translated by Prof. Israel Abrahams. Pp. XVIII + 322, IL.10.—

Among the very few critics opposing the so-called "Documentary Hypothesis" in the early 'thirties, Umberto Cassuto is rightly considered

one of the most authoritative. His position within biblical scholarship, from the pioneering work in the field, *La Questione della Genesi*, Florence, 1934, to his *Commentary* in Hebrew in 1944, is today widely recognized. His work has contributed in no small measure towards the rethinking of the Hypothesis and towards its thorough modification by those who still retain it (the great majority). Others (e.g. in Sweden) have rejected it altogether, and see in Cassuto one of their most important forerunners. In *La Questione* Cassuto argued mainly against the continuative character commonly attributed to the sources of the Pentateuch ("J", "E", "D" and "P"). He did not deny, however, the existence of sources (traditions of oral or scribal character), from which the Torah was redacted, neither did he attribute its authorship to Moses, as in more traditional circles. He felt that the Pentateuch was redacted from many fragmentary sources by "a master of very high genius" who worked in David's time and collected the sources with a certain amount of freedom. His aim was to unify the Nation as far as its national conscience and religious thought were concerned, after its political unification under King David.

*The Documentary Hypothesis* is a popular rendering of *La Questione*, but with at least one interesting development: the stress here lies much more on the different "traditions," the "master" not being mentioned any more. This book was directed originally in the form of a lecture to an

audience of Israeli teachers and therefore it does not and need not enter into technical details; these are fully developed in the first part of the *Commentary*.

Cassuto's objections to the Documentary Hypothesis were expressed in the 'thirties in the same way as in his *Documentary Hypothesis*. They are preceded by a more general statement, and followed by several points of a more detailed character. Like the "Homeric question," the "Pentateuch question" started within a quite definite pattern of thought: in the Age of the Enlightenment in the second half of the XVIIIth century. Just as regarding the "Homeric question" and its evolution, one is bound to ask whether the "Pentateuch question" does not reflect certain philosophical approaches typical of that period rather than an objective scrutiny of the texts themselves. From this general statement Cassuto proceeds to examine the "five pillars" on which the Documentary Hypothesis rests. The first is the use of different names for the Godhead: *YHWH* and *'elohim*; here Cassuto suggests that this use is due not to continuous sources, but to the context as elsewhere in the Bible: whereas *YHWH* is used only when the ethical sides of God and his dealings with Israel (Covenant, etc.) are concerned, *'elohim* appears rather in those texts of a more universal type, where God deals with the whole world and not only with Israel. This suggestion is extremely important for its theological, philosophical and historico-reli-

gious implications, and it seems to the reviewer that it would be a promising task to follow it in a detailed examination. The impossibility, or at least the inadequacy, of using the Divine names as a criterion for source division is recognized in our day even by most partisans of the Documentary Hypothesis. The second pillar rests on the differences in style and language within the Pentateuch; to the author, however, these do not seem so important and substantial as to justify the assumption of different authors and of continuous sources: everything can as well be explained by admitting the existence of fragmentary sources before the final redaction. The same applies also to the third pillar—contradictions and divergencies of view—and to the fourth—duplications and repetitions; one must further note that inconsistencies of thought are rather common in all ancient Semitic languages and can therefore hardly constitute an argument; further, they can be explained by the different emphases the Pentateuch wants to place on a person or a fact. Besides, does it make sense to take all these elements away from an author just to unload them on a redactor? As far as the fifth pillar is concerned—composite sections—the author argues convincingly that all too often quite artificial procedures have been applied to unravel them with the result that no real parallel accounts have been detected and that the fragments thus recovered do not retain much of the original's completeness and beauty.

These were, as we have seen, mostly the arguments of *La Questione*, but the author's progress is marked by a renewed stress on oral and scribal tradition, in *The Documentary Hypothesis* as well as in *A Commentary*. Israel, like all nations of antiquity, had its own traditions, the remains of which are scattered through the Bible and Rabbinic literature. They were eventually selected and blended into a unity, without their composite character being completely obliterated. This is shown in detail in many passages of the *Commentary*.

To translate and publish two works like these after nearly two decades is certainly a daring enterprise. One of the most evident dangers is that many points may be outdated, without having yet attained the enduring character which distinguishes a classic. These dangers are of course ever present and must not be minimized; but even so, the reader will appreciate the author's originality and independence, two elements which, in the reviewer's opinion, alone would have justified this publication. What one really regrets is that two books such as these have not been made available to world scholarship much earlier in one of the three modern languages. The biblical scholar when reading them will recall immediately (perhaps even through the brief allusions in this review) the beginnings of traditio-historical studies immediately before the war in Scandinavia and Germany and their subsequent developments after the war and in our time. And perhaps he will won-

der what Cassuto's contribution could have been, had his work not been interrupted by his untimely death. This question arises almost spontaneously, because the author certainly would have greeted with satisfaction the new developments of the Documentary Hypothesis today, which, although sometimes quite different from his own conclusions, seem to include so many elements for which he struggled. To many questions of this kind the author himself has already provided a valid answer.

Finally, it should be acknowledged that the English translation by Prof. Israel Abrahams represents a masterly achievement of both style and scholarship. Those who have no access to Modern Hebrew will be looking forward eagerly to further volumes of this work which will for long occupy an important place in modern biblical studies.

*J. A. Soggin*

ISRAEL, POCKET ATLAS AND HANDBOOK, with contributions by M. Avi-Yonah, Y. Bentor and B. Lurie, compiled by H. Meyer. Ed.: The Universitas—Booksellers, Jerusalem, 1961 (79 p. + 8 maps).

I have always liked to take a meditative look at a map: every name and every site evokes associations with earlier visits, with events from the past and from centuries long gone by.

It is the merit of the Pocket Atlas that the natural link between History and Geography appears on every page. Originally just intended to satisfy the compiler's own curiosity and



to provide answers to enquiring visitors, it grew, in fact, to be a skillfully composed handbook of the country, its history and its soil, as well as of its present-day institutions, national, economic, and cultural.

Starting with a map of the Near East, the reader soon arrives at an article about Israel's geology—short and bright, written by an expert from the University—followed by a geomorphological description of the country. Past and present are then outlined in practical maps and chronological tables: Stone Age, Bronze and Israelite Ages, etc., etc., are condensed in a scholarly way. Some ten pages are devoted to Israel of today and one even finds data about the Armed Forces.

The maps are those of the Survey of Israel, I: 500,000 or I: 250,000. Here, however, they are not the usual sheets that fold out—often when least desired—in several directions; they are reproduced in an admirably practical way, on eight sheets each the size of the booklet itself. This enables the reader to travel through the country by means of thumb and forefinger, going at will to the north and the south, and from sea to sea.

Moreover the index to the map—which mentions also the type of settlement, the year of foundation and the number of inhabitants (normally, at any rate)—refers places of interest to a special Gazetteer. This provides a great deal of compressed informa-

tion: the biblical name of the site, references to Old Testament, New Testament and Flavius Josephus; references to the map I: 100,000 (this is an indispensable prerequisite to visiting any archaeological site!); the Byzantine and the Crusader name for the place and often a short history; finally, the name of the excavator and the year of his "dig." It is especially this Gazetteer that makes the use of the Atlas so instructive and at the same time so enjoyable.

In brief, the publication contains not only the information that every tourist needs and might ask for, but also all the factual knowledge that the resident is ashamed of not having at his finger-tips. Who is the man that never gets mixed up in the chronology of Mesolithic or of Early Bronze who knows all the Precambrian formations which are found from Timna southward; who knows the number of rainy days in Jerusalem or that there are in Israel 4,700 species of insects, of which about 1,000 are butterflies? Who knows by heart the chronology of the Ottoman Sultanate and the names and sites of the nearly 900 settlements and all the names of the ships of the Navy?

The typographical care with which the Atlas is composed reflects the compiler's love for his country. The booklet, relatively inexpensive, is recommended by the Israel Government Tourist Corporation.

*James Meysing O.*

## CHRONICLE OF EVENTS

### SPECIAL SANCTUARY FOR THE DEAD SEA SCROLLS

At the beginning of 1962, the Israel-American Museum Foundation began construction, in Jerusalem, of a Sanctuary for the Dead Sea Scrolls. This will be known as "The Shrine of the Book", constituting the D.S. and R.H. Gottesman Centre for Rare Biblical Manuscripts. Located on the same site as the Israel National Museum (also now under construction), the Shrine will permanently house the Scrolls, the recently discovered Bar Kochba letters and documents, and other precious manuscripts.

The whole structure except for its double-parabolic dome, will be underground, a novel architectural concept suggested originally by the fact that the Scrolls were found in a cave. Above ground, four elements will meet the eye: the dome, a plaza, a dedication wall of basalt and a sunken patio.

The dome will emerge from a square pool of water, upon which it will seem to float and form the centre of a fountain. The sunken patio will be flanked on either side by a research library and by the Shrine itself.

Through a gate in the wall of basalt, the dome, where the Scrolls are to be kept, will be reached by a long subterranean corridor consisting of a series of terraces, each of them displaying the biblical manuscripts.

The funds for the project were provided by the late D. Samuel Gottesman, of New York City, who, as may be recalled, also financed the acquisition of four of the seven Dead Sea Scrolls in 1955.

### ORTHODOX CHRISTMAS CELEBRATIONS

On 6 January, 2,500 Orthodox Christians residing in Israel crossed into Jordan to attend Christmas festivities at Bethlehem and other holy places. The pilgrims spent about 60 hours across the border. Among those who were admitted to Jordan this year was the Rev. Archiman-

drite Varpholomey, Head of the Russian Ecclesiastical Mission in Jerusalem, who crossed together with several members of his staff and a large group of Russian nuns residing at the monastery in Eyn Kerem.

In Israel, the chief centre of celebration was Nazareth, where the Metropolitan Isidoros presided over a solemn liturgy performed in the Greek Orthodox church of the Annunciation.

The Armenian Church observed Christmas on 19 January. About 500 members of this Community crossed to Bethlehem to attend the services presided over by His Beatitude Yeghishe Derderian, Armenian Patriarch of Jerusalem.

The total number of Christians who travelled from Israel to Jordan at Yuletide came to over 6,000.

#### JEWISH-CHRISTIAN RELATIONS REVIEWED IN ISRAEL PRESS

On 19 January, an article by Dr Geoffrey Wigoder, entitled "Jews and the Catholic World", appeared in the Israel daily "Jerusalem Post", reviewing the "change of climate" in Jewish-Christian relations. After referring to the new atmosphere which has prevailed in the Catholic Church since the time of Pope Pius XI and the "courageous and independent" manifestations of good will on the part of Pope John XXIII, Dr Wigoder wrote of the possibility that the forthcoming Ecumenical Council might make an important contribution in this direction. He cited in particular the views of Rabbi Joachim Prinz, President of the American Jewish Congress, and of Rabbi Arthur Gilbert, of the US National Conference of Christians and Jews.

Dr Prinz sees "the beginning of a profound re-appraisal of Christian teachings" concerning the Jews in the following: the removal of the phrase "perfidious Jews" from the Catholic Good Friday liturgy; the covering up of anti-Jewish pictures in the Catholic church at Deckendorf in Germany; the decision of the American National Conference for Interracial Justice to call on Catholics "to work for the complete removal of anti-Semitic prejudice"; the steps taken by major Church bodies in Germany during the Eichmann trial to seek to understand and accept their guilt for having supported the Nazi regime; the endorsement by prominent Catholic and Protestant spokesmen in the United States of Jules Isaac's book entitled "Has Anti-Semitism roots in Christianity?"

Rabbi Gilbert, in his article entitled "The Ecumenical Council and the Jews", appearing in the "Reconstructionist" of Nov. 3 and 17 1961, expresses the hope that the Second Vatican Council may "redeem the past



history" of Jewish-Christian relations by a clear denunciation of every form of racial and religious bigotry, a forcible endorsement of religious liberty and the rights of conscience, and a special word of concern for the well-being of Jews everywhere. "What a climactic and symbolic act of reconciliation it would be", Rabbi Gilbert concludes, "were the Pope at this point also to recognize the State of Israel, and to call upon Church theologians to re-define the role of the people of Israel in God's eternal purpose!"

#### TRANSLATION OF THE REMAINS OF CYPRIOT BISHOP FROM ISRAEL TO CYPRUS

On 4 February, the remains of Archbishop Nikodemus Milonas of Kitium—"Father of Cyprus Independence", who was exiled to this country in 1931 and died here in 1937—were transferred from the Church of St George in Jaffa to their last resting-place in Larnaca. Prior to the departure of the *cortège* for Lod Airport, a memorial service was conducted at the Church of St. George in Jaffa by the Metropolitan Isidoros of Nazareth and Archbishop Anthimos. The service was attended by Mr Z. Wahrhaftig, Minister of Religious Affairs, and by civic leaders and members of the Greek Orthodox Community in Israel.

The coffin was conveyed by an Israel Air Force plane and accompanied by a delegation of Greek Orthodox dignitaries in Israel, officials of the Ministry of Religious Affairs, and a guard of honour of the Israel Defence Forces.

Also aboard the plane was a Cypriot delegation which had arrived in Israel on 2 February as guests of the Ministry of Religious Affairs. It included Archbishop Anthimos of Kitium, Dr Reginos Theochorus, Minister of Finance, Archimandrite Sidoras and Mr Fouhay Fanasstass and Mr. George Hajipavlou, a relative and a friend respectively of the late Archbishop. On arrival in Nicosia the *cortège* was met by Archbishop Makarios, President of Cyprus, with members of his Cabinet and representatives of the Church.

In a letter dated 9 March, addressed to President Ben-Zvi, Archbishop Makarios expressed his appreciation for the aid given by the Israel authorities in this matter. "It was a moving day for Cyprus", he wrote, "when the exile Bishop at last came home to his beloved land, and the news of your aid in this matter did much to bind the people of Cyprus even more closely to your people."

#### AWARDS FOR ISRAEL ARTIST

On 15 February, an exhibition was opened at the Bezalel Museum in Jerusalem to mark the 75th birthday of Jacob Steinhardt, doyen of Israel woodcut artists. Among the exhibits were a large number of black-and-white and coloured xylographs of biblical subjects.

Mr. Steinhardt was awarded the "Golden Medal of the City of



Naples" at the First International Exhibition of Sacred Art in Trieste (July 1961), where he displayed his "Job" (see above), "The Prophet" and "Hagar and Ishmael".

In 1955 he received the First International Prize for woodcuts at the *Biennale* of São Paulo, and in 1959 the prize of the International Institute of Liturgical Art.

#### SHORT VISIT OF ETHIOPIAN PATRIARCH

On 16 February, His Holiness Abuna Basilios I, Patriarch of Ethiopia, arrived in Israel after a visit to the Deir es-Sultan in the Old City

He was accompanied by Abuna Philippos, Archbishop of Jerusalem, and Abuna Tadeos, Archbishop of Yelu Babur. The Patriarch and his party were met at the Mandelbaum Gate by the Ethiopian Consul-General, representatives of the Eastern Christian Communities (including the Head of the Russian Ecclesiastical Mission) and senior Government officials. His Holiness took up residence at the Ethiopian monastery Debre Gennet, where he has intended to remain for some time. The sad news of the death of Her Imperial Majesty, however, necessitated his return to Addis Abeba.

Abuna Basilios is the first independent Patriarch of his country and was elected by the members of the Holy Synod of the recently emancipated Church of Ethiopia.

This is his second visit to this country: in the 'thirties he was for some time in charge of the Deir es-Sultan and other monasteries in the Holy Land.

#### DAY OF ST ALEXIS

On 25 February, the Day of St Alexis, Metropolitan of Moscow (from 1354 to 1378), a solemn liturgy was held in the Russian *sobor* in Jerusalem in honour of Patriarch Alexis of Moscow and all Russia. It was conducted by Archbishop Athenagoras of Sebastia, of the Greek Orthodox Patriarchate of Jerusalem, in concelebration with Russian, Greek and Arab priests of Israel and Jordan. The Gospel was read in Russian, Greek and Arabic. At the conclusion of the service, a number of children were brought forward to be baptized.

Among those present were the Soviet Ambassador and members of the diplomatic missions of Eastern European and other countries, as well as an unusually large attendance of Catholic and Protestant clergy.

After the ceremony, a reception was given by the Rev. Archimandrite Varpholomey, Head of the Russian Ecclesiastical Mission in Jerusalem.

#### NEW SYRIAN ORTHODOX ARCHBISHOP OF JERUSALEM

On 25 February, His Grace Gregorius Boulos Behnan, Syrian Orthodox Archbishop of Jerusalem, arrived in Israel on a three-day visit. Mar Gregorius, who formerly served as Bishop in Mosul and Baghdad, and latterly represented his Church at the Pan-Orthodox Conference in Rhodes, carried a letter of credence from Mar Ignatius Jacob II, Patriarch of Antioch and of all the East, announcing that he has been placed in charge of the Eparchy of Jerusalem. It may be recalled that the See



had been vacant since the departure of Mar Samuel for the US in connection with the disposal of the early Qumran finds in 1947.

While in Jerusalem, Mar Gregorius was received by Mr Z. Wahrhaftig, Minister of Religious Affairs. He then travelled to Haifa, where the Syrian Church still maintains a tiny community.

#### ENGLISH MISSION HOSPITAL COMPOUND RESTORED TO OWNERS

On 6 March, the English Mission Hospital Compound in Jerusalem was handed back to the representatives of the Anglican Church in Israel by the Director-General of the Hadassah Medical Organization. Founded sixty-seven years before, to the day, the hospital had been leased to Hadassah in 1948, when road communications between the city and the Hadassah Hospital on Mount Scopus were severed as a result of Arab hostilities. (See article on page 11).

#### CALVIN'S COMMENTARIES FOR THE HEBREW UNIVERSITY

On 12 March, the Rt. Rev. Archibald Craig, Moderator of the General Assembly of the Church of Scotland, presented a 45-volume set of Calvin's commentaries on the Old and New Testaments (in English) to the Hebrew University of Jerusalem. He pointed out that Calvin's commentaries on the New Testament were better than many written today because they were the work of a man in whom faith and scientific knowledge were intrinsically blended.

Dr and Mrs Craig spent ten days in Israel touring the country and inspecting its Scottish establishments. While in Jerusalem Dr Craig was received by President Ben-Zvi. He also called on the Chief Rabbi, the Minister of Religious Affairs and the Minister's Counsellor on Christian Affairs. On Sunday morning he preached a sermon at the Scottish Memorial Church of St Andrew. Speaking at a reception given in his honour by the Minister of Religious Affairs and Mrs Wahrhaftig, he remarked that Scots and Jews have in common a profound attachment to the Hebrew Scriptures and a strong democratic trend in their religious organisation.

#### NEW CHAPEL IN NAZARETH

On 24 March, the new chapel of the Franciscan Sisters Missionaries of Mary in Nazareth, was dedicated by His Beatitude the Latin Patriarch, Mgr A. Gori, in the presence of the Very Reverend Mother

Marie de Ste Agnès, Superior General of the Congregation. The chapel was inaugurated on the following afternoon by Mgr Piergiorgio Chiappero, Patriarchal Vicar in Israel, who celebrated there the first Mass.

The Institute of the Franciscan Sisters Missionaries of Mary was founded in 1877 for the purpose of helping in the work of the Missions in distant lands. The Sisters engage in prayer, teaching, healing and especially in child-care. They run at present some 400 houses throughout Asia, America and Oceania in which over 10,000 sisters represent some 60 nationalities. They established themselves in Nazareth in September 1945. During the war of 1948, they helped in caring for refugees sharing the responsibilities of the Salesian Fathers, the UNRWA and the UNICEF.

#### MEMORIAL SERVICE FOR THE LATE EMPRESS OF ETHIOPIA

On 25 March, a memorial service was held at the Ethiopian Church Qidane Meheret in Jerusalem for Her late Majesty Itegue Menen, Empress of Ethiopia. His Grace Abuna Philippos, Ethiopian Archbishop of Jerusalem, assisted by monks and pilgrims from both sectors of the Holy City, performed the ceremony in the presence of the Ethiopian Consul-General. In the congregation were the Director-General of the Ministry for Foreign Affairs, members of the diplomatic and consular corps, representatives of the Ministry of Religious Affairs and a large number of friends of Ethiopia in this country.

Itegue Menen, a grand-daughter of King Mikael of Wollo, was married to his Imperial Majesty Haile Selassie I in 1911 and was crowned Empress in 1930. She took a keen interest in the religious life of her country and contributed greatly to the building of churches, the establishment of schools and publication of religious literature in both Geez and Amharic.

She visited Jerusalem several times, on each occasion making substantial gifts to the Ethiopian monasteries in the Holy Land.

#### JOURNEYS OF THE LATIN PATRIARCH TO ROME

On 25 March, His Beatitude Mgr Alberto Gori, Latin Patriarch of Jerusalem, left the Holy Land for Rome, to attend the 5th session of the Central Preparatory Commission of the Second Vatican Council. Mgr Gori, who is a member of this Commission, was accompanied by Mgr Kaldany, his Pro-Vicar in Israel and Consultor of the Preparatory Commission of Oriental Churches.

The Patriarch has already attended the meetings of the Central Commission which were held in June and November 1961, and in January and February 1962. It is the task of this Commission (which is presided over by the Pope in person) to study and make final decisions on the *schemata* (or projects) submitted by the various Preparatory Commissions, including those of the Secretariat for promoting Christian unity. The Secretariat includes a committee dealing with the relations between Jews and Christians, which is in the charge of the Right Rev. Leo Rudloff, Abbot of the Dormition on Mt Zion, Jerusalem.

At least two further sessions of the Central Commission are expected to be held, in May and in June, before the opening of the Council, which is scheduled for 11 October.

#### A FOREST IN MEMORY OF A CHRISTIAN ZIONIST

On 28 March, a tree-planting ceremony took place near the village of Aminadav in the Judean Hills, where land has been set aside for a new memorial forest. The Rev. Leonard Steiner of Switzerland, who initiated the project at the World Pentecostal Conference held in Jerusalem in May 1961, presided over the ceremony, which ended with an inspiring prayer recited by Pastor Hunziker of Geneva. The forest, to contain 10,000 trees, is to be paid for by the members of the Pentecostal Movement and will be called after the Rev. William Hechler, a 19th century Christian Zionist and a devoted friend of Theodor Herzl.

William Hechler, as tutor to the two sons of Frederic, Grand Duke of Baden, was the intimate friend of many of the great personages of Europe. From his first meeting with Dr. Herzl in 1896, he helped the founder of political Zionism, recommending and introducing him to kings and princes, to prelates and statesmen. He comforted and encouraged him to the last days of his life and, on 3 July 1904, stood at his deathbed. Hechler had actually been a Zionist long before he met Herzl and, already in 1882, published a pamphlet heralding the Jewish renaissance in Palestine.

#### CHRISTIAN MARRIAGE STATISTICS

According to figures submitted to the Ministry of Religious Affairs, 366 marriages of Christians were celebrated in Israel in 1961: the Greek Catholic Community registered 162, the Greek Orthodox 110, the Latin 55; and there were 26 Maronite, 7 Armenian and 6 Protestant marriages..



## ARAB STUDENTS AT THE HEBREW UNIVERSITY

This year saw a further increase of Moslem, Christian and Druze students at the Hebrew University of Jerusalem. There are now 95, seven more than last year. Twenty-nine are in the Faculty of Medicine, the same number in the Faculty of Law, twenty-three in the Faculties of Humanities and Social Sciences, eight study Mathematics, Physics and Biology, four Social Work, and two Agriculture.

The annual Judah L. Magnes scholarship for Arab students went this year to Youssef Abu Dali Ibrahim, a medical student of Beit-Safafa, and to Elias Showfani of Ma'alia in Galilee, who is studying Islamic Civilization and History of the Muslim countries in the School of Oriental Studies.

## THE ANGLICAN CHURCH IN ISRAEL A STUDY IN JEWISH-CHRISTIAN RELATIONS

By Canon H. R. Jones

Mindful of the strains and stresses which had prevailed throughout the centuries between Christendom and Jewry, there were not a few who wondered how the Christian minority would fare when the independent State of Israel came into being in 1948.

The future did not look too bright. Christian Britain, which had held the Mandate for Palestine from 1918 to 1948, appeared to evince little interest in controlling the mounting chaos of the last six months of its trusteeship, once the decision of partition had been taken at the United Nations in November 1947.

Surely, the Declaration of Israel's Independence proclaimed that there would be religious freedom and tolerance for all; the burning question, however, was how this pledge was going to be implemented. It was so as to shed light on this vitally important matter that, in 1950, the then Anglican Bishop in Jerusalem and the writer asked for an interview with the newly appointed Israel Ambassador to Great Britain, Mr. Eliahu Elath.

We were graciously received by the Ambassador, and, in answer to the Bishop's question as to what would be the position of the Anglican Church (numbering from 1,500 to 2,000 souls) in the Jewish State, Mr. Elath replied without hesitation that there would be no change in the conditions under which that Church had functioned in Mandatory times.

How far has this promise been borne out in day to day experience in the subsequent twelve years? Considering the unhappy relationships of the past, distant and near, and the age-old sentiments of Judaism and Jewish society where Christian missionary activities among Jews are concerned, it may be averred that it has been very largely fulfilled.

Thanks to the cooperation of the Department for Christian Communities of the Ministry of Religious Affairs, the Anglican Church, which is the oldest Protestant Church of the country, having taken root here as far back as the 1820's, has almost invariably enjoyed sympathetic understanding in the many matters upon which we have sought guidance, clarification or help.

Our problems have covered a very wide range: to mention but a few—compensation for property damaged during the fighting at the end of the Mandate, the approval of visas for replacement of staff, the bringing in of new teachers for schools as they were reopened, and permission for passage from one sector of Jerusalem to the other. As a result, the Anglican Church School in Jerusalem has grown steadily and its enrolment now is nearly one hundred pupils of about fifteen different nationalities. The school not only draws pupils from the local Israeli population, that is, Jews, Arabs, Greeks and Armenians, but also has a number of children of United Nations personnel and consular and church workers of various denominations. Next year, for the first time since 1948, we hope again to present pupils in the top grade at examinations for school-leaving certificates. Other Anglican foundations which have made remarkable progress include St. Margaret's Home School and Christ Church School in Nazareth and St. John's School in Haifa.

In regard to the Arab Episcopal Community in communion with the Church of England, the Ministry of Religious Affairs has taken note of the Anglican Bishop's request that the *de facto* status of that community under the Mandate should be retained so long as no legislation is passed to modify it. Accordingly, official marriage registers were issued to the Arab Anglican clergy who minister to local communities of varying

sizes in Nazareth, Haifa, Acre, Kfar Yasif, Shefaram, Jaffa, Ramla, Lod and Jerusalem. Other Anglican centres of worship—in Haifa, Jaffa, Tel Aviv and Jerusalem—are in the charge of British clergy and enjoy complete freedom.

Besides the foregoing interests, two health centres have been reopened since the State of Israel was founded, one in Lod and the second in Kfar Yasif, and a Christian Fellowship Centre has been established on Mount Carmel. It should also be mentioned that, through a Bible shop in Jaffa, the Scriptures continue to be sold as freely as in Mandatory times.

It is noteworthy that the Anglican Archbishop in Jerusalem, though residing in the Old City and exercising jurisdiction in Arab countries, enjoys complete freedom of movement in Israel and is thus able fully to perform his episcopal duties in this country, where the Anglican population—both Arab- and English-speaking—are his direct concern. This liberal attitude on the part of the Israel authorities also enables Anglican visitors to Jordan to cross from there into Israel without difficulty. We have had, for example, the privilege of visits to Jewish Jerusalem by the former Archbishop of Canterbury, the present Archbishop of York, who came as a guest of the Government, and, more recently, the Bishops of Southwark, of Bath and Wells and of Worcester.

Against this impressive list on the “asset” side must be set one or two items on the “debit” side.

For instance, the Arab members of the Anglican Episcopal Community resent the management of their property by the Custodian of Abandoned Property. But this arrangement has to be seen in the setting of the general Middle East malaise; until peace can be established between Israel and her Arab neighbours, questions such as this must be viewed as residual in the context of the Israel-Arab conflict, unsettled after fourteen years of deadlock.

A second item of debit is the status of Hebrew Christians. When the Arab clergy and their communities were granted *de facto* recognition by the State of Israel, no similar recognition was extended to the British clergy who minister to Hebrew as well as to other Christians.

The reason is doubtless bound up with the general issue of Hebrew Christians in Israel—including official recognition of baptism for a Jew, or of the marriage of a baptized Jew. The problem of personal status affects not only Hebrew Christians who belong to Protestant Churches, but also any Jew who wants to marry a Christian, as it is forbidden for a Rabbi



in Israel to solemnize marriages between Jews and Christians. Misgivings as to this state of things are voiced in some Jewish quarters, and there are those who advocate a change.

In this matter of the status of Hebrew Christians in Israel, it should be realized that the Christian Church abroad could bring about a better atmosphere if it were to seek to promote understanding between Jews and Christians on a world-wide scale. In pursuing this aim, allowance should be made for prejudice and persecution in the past, as well as for the need of a full appreciation of Christianity's debt to Judaism. A great deal of patience and forbearing is necessary if this impediment to Jewish-Christian relations in Israel is to be removed.

There are signs that a beginning has already been made. In the summer of 1961 a gathering took place in the board-room of the YMCA in Jerusalem, when a number of Jews, including two members of the staff of the Hebrew University, representatives from the Department of Christian Communities of the Ministry of Religious Affairs, the Secretary of the Committee for Inter-Faith Relations and a well-known Jewish writer, met with about forty Protestant church workers and missionaries in Israel. In the absence of the Rev. M.A. Boertien, Secretary of the United Christian Council of Protestant Communities in Israel, the writer was in the chair at this meeting which, in the course of two hours of frank discussion, debated certain hindrances to a fuller Jewish-Christian understanding in Israel. The general feeling was that this had been a valuable start and the hope was expressed that it was only the first of such opportunities for candid exchange of views between Jews and Christians. Perhaps the words of the Jewish writer present best summed up the spirit and aspirations of the meeting, when he quoted the last verse of the prophet Malachi:—"And He shall turn the heart of the fathers to the children and the heart of the children to their fathers." He meant to say that the "fathers" were the Jews and the "children" the Christians, the spiritual offspring of Old Testament revelation. Understandably, some of the Jewish representatives belonged to the "Liberal" element in Israel: Christians consider that a more liberal trend may conduce to the realization of wider freedom in the matter of personal status and belief, so that any Jew who so desires can profess Christianity and yet feel himself to be an integral part of the Jewish Israel.

Some months afterwards the writer, as the only Christian member of an officially-sponsored panel, was allowed an unusual opportunity to put forward these convictions of his in answer to a question on religious free-

dom in Israel which was posed by a member of a large group of Christian pilgrims from Britain, two Diocesan Bishops among them.

Finally, perhaps, the writer should allow a Jew to finish this article by quoting from a speech delivered by Dr. Jacob Mann, Director of the Hadassah Medical Organization, at the "handing back" ceremony of the English Mission Hospital compound in Jerusalem to the Anglican Church on 6 March, 1962:

"We meet today at this little ceremony in a beautiful garden on the occasion of the return of these precincts to their rightful owners. Fourteen years have passed since an agreement was signed between the Vaad Leumi and Hadassah, on the one hand, and the English Mission, on the other, authorizing us to use the buildings for the care of the sick in body and spirit. The transfer was effected a few weeks before the evacuation of the patients from the Hadassah Hospital on Mount Scopus, which had become inaccessible, and this compound came to be the main nucleus around which Hadassah's medical interests coalesced in the years that followed.

"I recall my first contact with Canon Jones in 1949 when I asked him to give me, for the use of our Pediatrics Department, part of the one remaining building which he still retained. Without any hesitation he agreed to restrict further the Mission accommodation and to free more of it for Hadassah's urgent needs. This act symbolized to me not only the man himself and his concern for humanity, but also the English Mission he represented and, through that Mission, the English people as a whole.

"We have maintained unbroken liaison with Canon Jones and those he speaks for: it has helped to broaden and deepen our affection for each other, and all problems were settled with mutual understanding. We now restore the buildings to the English Mission, with a feeling of deep and friendly gratitude. We shall long remember the kindness shown to us during this difficult period.

"I hope that this happy relationship, preserved and made firm over fourteen years, will not end with today's ceremony, but will persist forever, between Israel and Great Britain, between our people and Christendom."

## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL 1961/62

By AVRAHAM BIRAN

### (PART I)

The amazing rate at which archaeological discoveries continue to enrich our knowledge of the past is truly dazzling: from prehistoric times to the Crusader and Mameluke periods, from the far north at Hagoshrim and Kfar Giladi to the coastal plain and the Negev. Foreign expeditions have been particularly active this past year; the results of their work have shed new light on Neanderthal man and the Roman period alike.

#### *Neanderthal Man*

The Tokyo University Expedition to Western Asia working in Nahal Amud, north of Tiberias, discovered in July of last year a fairly complete skeleton of Neanderthal man. The artifacts found in association with the skeleton seemed to be of the Levallois-Mousterian industry. Stratigraphically the skeleton was situated at the top of the Levallois-Mousterian layer in the cave.

The skeleton was found in a posture usually assumed in the so-called 'flexed-burial': the upper limbs are bent to make a right angle, the forearms take up a position as if thrown forwards, and the lower limbs are bent strongly at the knees. It was lying on its left side, the head pointing to the north, that is, the back of the cave.

According to field observation it is presumed that the skeleton represents a male aged about thirty, whose stature was possibly around 170 cm. The cranium is large, but remarkably low and dolichocephalic. It has a pronounced *torus supraorbitalis*, a bar-like bony projection over the orbits, which is characteristic of Neanderthal man. The face is large, but the details are still unknown because the surface is covered with a hard coat of lime and small pebbles. The upper and lower jaws appear to have a roughly complete set of teeth. The existence of the chin has not been ascertained yet because of the hard covering of lime and pebbles.

Artifacts found in association with the skeleton are all made of flint.



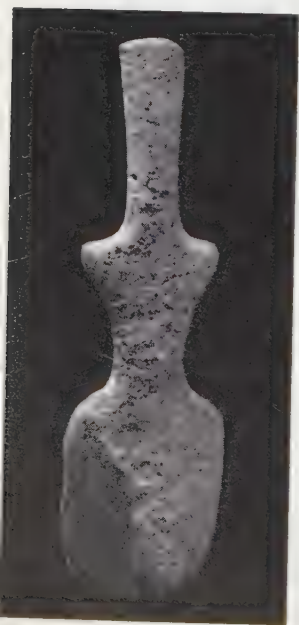


*Roman theatre of Beisan with tell of ancient Beth-She'an in background*



*Eynan, general view of excavations*

*Nahal Ha-B'sor. Violin shaped bone*



0 3 CM.

*Eynan. Carved stone, Natufian period*



CHRISTIAN NEWS FROM ISRAEL  
VOL XIII, No. 1

NEWLY DISCOVERED CRUSADERS' INSCRIPTION IN ACRE  
(Preliminary Report)

by ZEEV GOLDMANN  
Director of the Acre Municipal Museum

In the course of restoration work in the underground halls called "El Bosta" underneath the Arab school in the old city of Acre,<sup>1</sup> a large marble plate (180 cm. x 50 cm.) was recently discovered bearing a Latin inscription of five lines. This is the first complete inscription found in Acre in the course of the present excavations carried out by the government Department of Antiquities and the Tourist Corporation.

The plate was found south of the main halls, in a kind of "Annex", a one-aisled building with a heavy barrel-shaped and pointed vault, which may have served as the funerary chapel of the Hospital. Though broken and showing traces of extensive conflagration, the text is well preserved and reads as follows:

"□ANNO AB INCARNACIONE DOMINI MCCXLII OBIIT FRATER PETRUS  
DE VETERI BRIVATO / OCTAVUS MAGISTER SANCTE DOMUS HOSPITALIS  
JERUSALEM POST OCCUPATIONEM SANC / TE TERRE XV KLS OCTOBRIS  
CUIUS AIA REQUIESCAT IN PACE AMEN □ CUIUS TEMPORE COMES /  
MONTIS FORTIS ET ALII BARONES FRANCIE A CAPTIUITATE BABILONIE  
LIBERATI FUERUNT DUM RICH / ARDUS COMES CORNUBIE CASTRUM  
ERIGERET ASCALONE" [PL. IV]

In the year 1242 after the Incarnation of the Lord, at XV calends of October, Brother Petrus of Vielle Brioude passed away. He was the eighth Master of the Holy Hospital in Jerusalem after the occupation of the Holy Land. May his soul rest in peace. Amen. In his time Count de Montfort and other barons of France were delivered from Babylonian captivity and Richard Earl of Cornwall erected the fortress of Ascalon.

The "Petrus de Veteri Brivato" of our inscription is doubtlessly the Grand Master of the Hospital known in the Annals of the Order as Peter de Villebride. Villebride is a corruption of the words Vieille Brioude, or rather of the old French form of that word, a town in Auvergne.

<sup>1</sup> Cf. the writer's article "The Refectory of the Order of St John in Acre", Christian News from Israel, Vol. XII, No. 4, p 15 ff.



He is here called "octavus magister . . . post occupationem sancte terre" while in the "Chronicle of the deceased Masters"<sup>2</sup>, Peter de Villa Brida is listed as the 18th Master of the Hospital. He was evidently the 8th Master after Garnier de Nablus in whose time the Holy Land was reconquered by the 3rd Crusade in 1191.

The unusually drawn characters (seen as KLS) between "XV" and "Octobris" in the third line apparently signify "kalends". The date of his death must therefore be calculated from the 1st of October. Thus, fifteen days back brings us to 17.9.1242. Till now scholars were not certain as to the year of his death. It was long thought to be 1243.<sup>3</sup> E. J. King, after carefully weighing the historical evidence, could only conclude that he "probably died in 1242".<sup>4</sup> The present discovery thus establishes the exact date of the death of Peter de Villebride.

The reference to the liberation of Count de Montfort and of the other barons of France recalls the battle of Gaza in 1239, when several hundred Crusaders were taken captive and carried off to Egypt. The captivity is called "Babylonian", as the Crusaders usually referred to Egypt as Babylon; the word may however have also been meant to carry a poetic overtone, bringing to mind the "Babylonian captivity" of Biblical times.

Richard, Earl of Cornwall,<sup>5</sup> brother of Henry III, King of England, is remembered in the inscription as having rebuilt the walls of Ascalon. Ascalon had been restored to the Crusaders in accordance with an agreement between the Hospital and the Sultan Ayub of Egypt, reconfirmed by Richard.

It is remarkable that the cross of the order of St. John and the Fleur de Lis are here found in one inscription, the former at the very beginning of the text, the latter after the word "amen" in the third line; the Fleur de Lis as emblem of French Kingship was found for the first time in this Crypt of St. John, as has been shown in the writer's previous article, referred to above.

The inscription brings additional proof that the buildings of the "Crypt" and of "El Bosta", the hospital and its infirmary, in fact belong to the Convent of the Order of St. John in Acre. As the inscription was found in the El Bosta building, it becomes more and more clear that the six parallel halls formed the basement building of the "Infirmary" of the Order. Further excavations in the "Annex" building, where the inscription was found, may clarify whether this was indeed the "funerary chapel" of the Convent and the burial ground of the Masters of the Order.

<sup>2</sup> Appearing at the head of most of the Statutes of the Hospital and published in Dugdale's *Monasticon*, Vol. VI, Part 2, pp. 796-797.

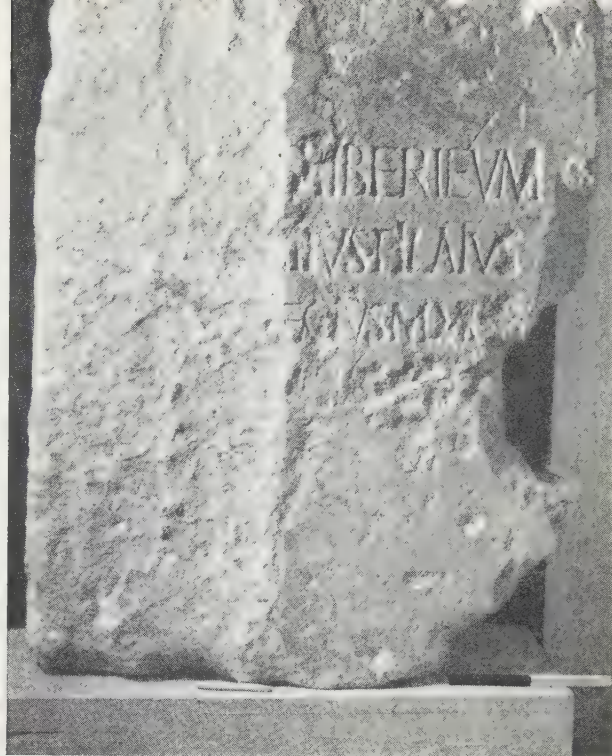
<sup>3</sup> Steven Runciman, *A History of the Crusades*, Vol. III, p. 220.

<sup>4</sup> E. J. King, *The Knights Hospitallers in the Holy Land*, Methuen & Co. Ltd., London 1931, p. 229, note 2.

<sup>5</sup> *Cornubia* is the Mediaeval Latin name of Cornwall; see Du Cange's *Latin Glossarium*.



*Sh'ean. Marble statue found in Roman theatre*



*Caesarea. Inscription mentioning Pontius Pilatus*



*Ein Gev. Incense vessel*



*Incense ladle shaped like a hand from Ein Gev*



Acre. Newly discovered Crusader inscription





and form a Levalloiso-Mousterian complex. Most of them are mere flakes without retouch. Retouched tools are rather few. The majority seem to fall into three categories, that is, the points, the side-scrapers and the irregularly retouched flakes. No pottery or elements other than those of the Levalloiso-Mousterian were found in association with the skeleton.

A large quantity of animal bones was found in the skeleton-bearing layer; most of them, however, are too fragmentary to be identified. There are some isolated animal teeth and jaws with teeth but they have not been identified yet.

### *Eynan (Ein Mallaha)*

Work at the Natufian settlement of Eynan in the Upper Jordan Valley was resumed in October-November 1961 by M. Jean Perrot on behalf of the Department of Antiquities and the French Centre National de la Recherche Scientifique, with the assistance of the American Philosophical Society and the Wenner-Gren Foundation for Anthropological Research.

The upper layer has now been exposed over 200 sq.m. and additional round houses were found. The two underlying layers, 1.50 m. thick, were excavated for the first time over 50 sq.m., down to the red clay soil containing Palaeolithic implements. In the middle layer, a circular house 6 m. in diameter was uncovered, whose wall is still preserved to a height of 1.20 m. A still more impressive structure—a house or an enclosure—belongs to the lowest layer; it measures 8 m. in diameter, with a first course built of stones weighing hundreds of pounds.

The finds include a bone sickle-haft with a groove for the insertion of the flint sickle-blades, a fragment of a large decorated basalt vessel and a human head carved on a stone.

Eynan represents a stage of development preceding an organized food production system. Sickles, mortars and pestles hint at incipient cultivation, but there is as yet no direct evidence of the domestication of cereals or of animals. The abundant sources of food offered by the wildlife of Lake Hula and its marshes may well have been one of the factors leading to permanent settlement at Eynan. Stone houses were built here owing to the absence of caves or natural shelters in the vicinity of the Eynan spring. Their number and density in the upper level and the stability of the architectural features throughout the successive levels seem to indicate a permanent occupation. No less interesting than the houses is the appearance of architecture in a stage of development preceding food production.

### *Nahal Ha-B'sor*

M. Jean Perrot, head of the French Archaeological Mission in Israel, excavated two Chalcolithic villages in the Nahal Ha-B'sor region, not far from the settlement of Urim. This region had already been investigated in 1930 by E. Macdonald under the direction of Sir Flinders Petrie, but Macdonald's results had to be re-examined in the light of recent discoveries in the Negev and especially at Beersheba.

The finds are slimmer than in the Beersheba area, but they establish that the inhabitants of the Nahal Ha-B'sor region, despite certain dissimilarities, belong to the same culture as those in the Beersheba area.

The discoveries include semi-subterranean houses, each four metres in diameter, coarse pottery generally resembling the Ghassoul-Beersheba types (churns, cornets, vessels on a hollow foot, small bowls, pithoi, etc.), bone tools and flint axes and scrapers of excellent workmanship. An elegant violin-shaped bone figurine, two inches long, was found.

In the opinion of the excavator, the Nahal Ha-B'sor settlements correspond to the final stages of the Ghassoul-Beersheba civilization. Their culture is of a marginal character and the region does not seem to have been one of the centres of that civilization. The inhabitants were a pastoral people, perhaps more mobile and less bound to agricultural cultivation than the people of Beersheba and especially of Ghassoul.

### *Missione Archeologica Italiana a Caesarea*

The Milanese archaeological expedition in Caesarea continued its important excavation of the Roman theatre and started work also in the Roman cemetery north of Acre. Undoubtedly the most important discovery at Caesarea to date is the inscription mentioning the name of Pontius Pilate. The Roman Governor of the Judaeen province during the time of the Crucifixion lived in Caesarea, the capital. His name was known until now only from the writings of Josephus and the Gospels. Now, for the first time, we have a contemporary inscription bearing Pilate's name.

It was inscribed on a stone 82 cm. long by 68 cm. wide and 20 cm. thick. The stone is a local one from the quarries of Kabbara, a few kilometres north of Caesarea. These quarries provided the stones for most of the construction of Caesarea and the theatres. The inscription was not found *in situ*, but had been put to a secondary use at a later date in another construction. Part of the stone was damaged but the letters are clearly readable.

...]STIBERIEVM  
 ...PON]TIVSPILATVS  
 ...PRAEF]ECTVSIVDA[EA]E

The top line reads TIBERIEVM, i.e., a building dedicated to the Roman Emperor of the period. The second line reads (PON)TIUS PILATUS, while the third line is probably (PRAEF)ECTUS IUDA(EA)E, i.e., Prefect of Judaea.

Another inscription of a much later period was found by Prof. Frova, Director of the Government Service of Antiquities of Northern Italy and leader of the expedition. The seventh-century Greek inscription on a slab of Greek marble wishes victory and good fortune to a certain Homophoros.

Of special importance was the discovery within the last few weeks of a headless statue of the goddess of fertility, Artemis of Ephesus, identified with Cybele.

The Italian expedition also cleared about 70 Hellenistic and Roman tombs in the cemetery north of Acre. Some fine glass and pottery vessels were found.

#### *Finnish Expedition at Kafr Kama*

Prof. A. Saarisalo, who has done pioneering research in Lower Galilee on the topography and history of the Israelite Tribes, began clearing remains of a Byzantine church in the Circassian village of Kafr Kama on behalf of the Finnish Oriental Society. A fine mosaic floor was uncovered containing, in addition to geometric patterns, representations of animals as well as three Greek inscriptions. The names of a bishop and of other church officials are mentioned in these inscriptions.

#### *Beth She'an Theatre*

The excavations of the Roman theatre at Beth She'an have now revealed the building's plan. The season's work has been largely concentrated in the interior of the theatre and directed to the disclosure of the orchestra, the stage, the façade of the stage-building and the side-entrances. Most interesting was the discovery of the seats of the 'Curiales' or town councillors of Scythopolis running round the foot of the *Cavea* and separated from it by a broad, finely paved walk still intact. The curial "stalls", constituting a continuous marble bench with back supports and corniced seat, had a gap at the centre of the row and were just of the



right length to accommodate 100 people, the number of members of a Roman municipal council.

Of a special interest is the discovery of the statue of a young man, probably Apollo, unearthed at the flank of the theatre's stage. The white marble statue, just over life-size, probably dates from the 1st century BCE or 1st century CE, and is said to be the finest example of Hellenistic sculpture found in this country. It is now complete except for the arms. The left hand appears to have held a staff, and against the right leg squats a small animal, thought to be a wingless griffin which sometimes accompanies Apollo. Another Apollo feature is the "bun" at the back of the hair.

The pieces of the statue were deliberately buried together under a layer of clay, according to Dr. Shimon Applebaum, who directed the dig on behalf of the Landscape Improvement Authority and the Antiquities Department.

A structure which may be part of a Byzantine church, probably of the fourth century, was put up in the western part of the theatre, and the presence of the statue was no doubt found repugnant. The statue might have been removed from its niche at the side of the stage. It was buried just by a latrine which had been inserted at this Byzantine period, apparently in line with the practice then of burying pagan statues in discreditable surroundings.

### *Davidic and Solomonic City at Ein Gev*

The remains of a great city, which straddled the inland "Sea Road" from Egypt to Damascus, and which was first built at the end of the reign of King David or the beginning of that of King Solomon, have been uncovered near Ein Gev during recent excavations carried out by the Department of Antiquities with the cooperation of the Avshalom Institute for Homeland Studies.

The team was headed by Professor B. Mazar, Dr. A. Biran, Dr. M. Dothan and Mr. E. Dunayevski. The excavation was carried out in three lightning work-shifts of four and three days.

The most remarkable find on the site, which consisted of five cities built and destroyed each on the ruins of the preceding one, was a large jar bearing the inscription "leshakya" לשקיא which, in Aramaic, means "belonging to the wine steward".

The importance of the inscription, however, is not in its meaning, but in the fact that it is written in an early Hebrew-Phoenician script and

represents one of the very few examples of this script from the 9th century BCE.

Another intriguing discovery was a room containing vessels for incense and for libations which may have been used to make offerings to the "heavenly hosts" (the stars and moon). These vessels were probably kept inside the room and taken out at night when the people went up on the roofs to worship.

This worship was popular among the masses in defiance of Mosaic Law. Against this form of idolatry the Prophet Jeremiah railed in Chapter 44. Verse 19 states: "And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?"

Both the jar and the vessels were found in Town III, which is attributed to about the middle of the 9th century BCE, during the reigns of Omri and Ahab.

The city, which has not been identified by name, might well be the site of the early Susita. The name Susita and the Greek "Hippos" are apparently derived from the horse-breeding known to have been practised in the area north of the Yarmuk.

The area of the city was 30 dunams. In comparison, Jerusalem (i.e. the City of David) covered 37 dunams. The *tell* in which the city was found is on a level plain on the shore of Lake Kinneret. The earliest town (V), which was built on virgin soil, was constructed in a time of comparative security, in the last years of David's reign or at the beginning of Solomon's (10 century BCE), when Transjordan and Damascus were under Israelite rule. Nevertheless, as was customary in those days, it is surrounded by a brick wall which stood on a stone foundation (about 1.80 metres wide).

Town IV, which rose on the ruins of Town V, was surrounded by a casemate wall, stronger than similar casemate walls built by Solomon at Gezer, Megiddo and Hazor. The objects found show that the town flourished at the end of the 10th and the beginning of the 9th century BCE. It was probably destroyed during the campaign of Ben Hadad I, King of Aram, at the end of King Baasha's reign (886 BCE).

Only the outer wall of the earlier casemate wall of Town IV was utilized for the defence of Town III. The casemates were filled in, and alternating projections and recesses and a glacis were added. It was in a large building in Town III that the interesting finds were made. This city was

probably destroyed during the campaign of the Assyrian King, Shalmaneser II, in 838 BCE.

Town II followed the same general town plan. It was probably destroyed during the reign of King Joash of Israel, who took advantage of the weakening of the Kingdom of Aram to extend his reign.

Town I differed completely from the preceding cities. It included a large public building which served as a fortress or storehouse. It flourished during the eighth century, mainly during the reign of Jeroboam II, and was destroyed, together with other cities, in the wake of the campaign of Tiglath Pileser III in 733 BCE.

The northern part of the *tell* rises slightly above the vicinity. On this acropolis a fortress was uncovered. Its size was an estimated 60 x 60 m. Its thick walls, which have been preserved in part to a height of four metres, stand on virgin soil.

## A CHRISTIAN ANALYSIS OF CURRENT EVENTS IN ISRAEL

By WILLIAM L. HULL

Success has come in the past year from the programme of *Israel Week* in department stores of foreign lands. Fifteen such "weeks" have recently been held in France, Switzerland, Canada, Finland and Burma.

Last year the *Israel Company for Fairs and Exhibitions* organized displays in twenty-four cities with excellent results. This year (1962) an estimated twelve million people will visit Israel pavilions in various centres, among them Verona, Dusseldorf, Osaka, Johannesburg, Munich, Bulawayo, Budapest, Poznan, Chicago, Toronto, Izmir, Stockholm, Thessalonica, Bari, Vienna, Marseilles, Helsinki and Lagos.

How many of these multitudinous visitors will stop to reflect that but a few years ago the State did not exist, that but twenty years ago one man with almost world-wide power was trying to destroy every vestige of this people? God promised, *Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest.*



\* \* \*

In spite of the ideas of certain interpreters of Bible prophecy, Israel is very short of natural resources. What she has must be exploited to the fullest extent. One resource which Israel does possess in greater measure than many countries is that of *scientific knowledge*, and this she seeks to utilize fully. A small but important dollar earner, a product of this knowledge, is Israel's export of *heavy oxygen*. Israel now supplies 90 per cent of the world's demand for this commodity. It is made at the Weizmann Institute of Science. One gramme of 90 per cent concentration sells for six hundred dollars. It is bought by customers all over the world, including the British and French Atomic Energy Commission, leading industrial firms and universities.

\* \* \*

The Hebrew University of Jerusalem has an enrolment for 1961/1962 of 7,600 students, of whom 95 are Arabs. In addition to Jews and Arabs from Israel, Jews from America and Europe, there are Africans studying in the various faculties in courses from one to six years. The Land of the Book is rapidly becoming a Land of Books, and of students.

\* \* \*

Twenty-two years ago a group of *kibbutzim* founded a cooperative society to specialize in the tricky and sensitive art of seed cultivation. The raising and harvesting of such seeds require a combination of science, experience and dedication.

The society, called Hazera (the seed), has already established an international reputation. A recent letter from a Dutch importing firm said, "... the standard of purity and germination are really unbelievably good and we may congratulate you on shipping such a fine quality."

It seems singularly fitting that the Land which produced and exported the "gospel" seed two thousand years ago should now in its restoration also supply natural seed to the nations.

\* \* \*

A comparison of three types of Israel's exports, showing the increase in the last three years, is of interest:

<i>(in \$ 1,000)</i>		
<i>Type</i>	<i>1958</i>	<i>1961</i>
Agriculture	57,305	63,241
Industry	49,528	112,586
Diamonds	34,207	71,373
<i>Total</i>	141,041	247,200

Israel may soon have a serious manpower situation. There is no unemployment and though present immigration is at a higher rate than planned or expected this might only add to the difficulties. The shortage of skills is likely to become more severe for three reasons:

- (a) The vocational composition of the immigration does not always square with the needs of the economy.
- (b) During the first period, consumption by the immigrants and the cost of their absorption are greater than their contribution to the national product.
- (c) To put up a home for one new family requires more labour than can be contributed by the prospective occupants.

\* \* \*

One factor which eases the problem is the fact that Israel's army is a "citizens" army. Though Israel must be constantly prepared for an attack by her hate-filled Arab neighbours, and though there is universal military training both for men and women, yet her standing army is very small and consists almost entirely of the current trainees. After completing his or her term of service each Israeli becomes a reservist and is called up for a period each year for refresher training. In the event of danger, mobilization can be accomplished over the whole country in twenty-four hours. Thus Israel avoids keeping a large supply of skilled labour on unproductive military guard duty.

\* \* \*

On February 9, the official Israel rate of exchange was altered from IL.1.80 to IL.3.00 per US dollar. At the same time all special premiums to tourists, exporters, and the like were cancelled, making uniformity of treatment for everyone. For the tourist this will mean a considerable reduction in the cost of accommodation and travel in Israel. The actual difference between the new and old rate is 38%, that is, he will receive 38% more for his dollar or pound sterling. However, there will be some increase in prices due to the higher costs of imports. Just how much this will be cannot yet be accurately estimated, but for the tourist prices should be from 15% to 20% less.

\* \* \*

The travelling Israel exhibition, *Israel, Land of the Bible*, was recently opened in Freetown, Sierra Leone, by the Prime Minister Sir Milton Margai. Also present were the Governor-General, Sir Morris Dorman, Cabinet Ministers, the Mayor of Freetown, the diplomatic corps and many other distinguished guests. The exhibition has already met with success in Ghana, Nigeria, the Ivory Coast and Liberia. The press and radio of Sierra Leone have devoted much attention to it. On the opening day the local newspapers carried special supplements and the radio broadcast the ceremony.

\* \* \*

Israel's technical skill and scientific knowledge are not only utilized in her own land; nor are the African countries the only recipients of her aid. A technical cooperation agreement was recently signed between Israel and Brazil for the development of Brazil's water resources and the organization of farming cooperatives in that country. Israel will supply a staff of technicians to organize a search for underground water resources and will provide training in irrigation methods.

\* \* \*

The promise of God to an obedient nation as recorded in Deuteronomy will ultimately be fulfilled. Among other things He promised, . . . *thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail.* While it may be that Israel has not yet achieved the degree of spiritual obedience and blessedness required by God, nevertheless the natural Israel is already being prepared for the position she will eventually occupy. At the same time the nations are being prepared to receive and acknowledge Israel, as God has said that Israel would be . . . *an holy people unto Himself, as He hath sworn . . . and all the people of the earth shall see that thou art called by the name of the Lord.*

\* \* \*

The significance for biblical scholarship of the recent appearance in English translation of two of the outstanding biblical commentaries by the late Prof. U. Cassuto was stressed by the speakers at a reception, held to mark the event, at the Hebrew University. The two volumes--*The Documentary Hypothesis* and *From Adam to Noah* had been translated by Prof. Israel Abrahams, of Capetown.

Prof. I. L. Seeligman, of the University's Department of Bible Studies, paid tribute to the personality and work of Prof. Cassuto, who had been the first incumbent of the Magnes Chair of Bible at the University, Prof. H. L. Ginsberg, of the Jewish Theological Seminary in New York, emphasized the importance of translations such as these in enabling scholars throughout the world to become acquainted with the creative thinking of Israel's savants.

For Christians such a commentary will provide a valuable opportunity to attain familiarity with Jewish thinking and interpretation by a Jewish Bible authority.



## REVIEWS OF BOOKS

OLD TESTAMENT TRANSLATION PROBLEMS, by A. R. HULST, E. J. BRILL, LEYDEN, 1960. Pp. XVI + 262.

The title *Old Testament Translation Problems* leads one to expect a treatise dealing with the very basis of Bible translation into European languages: an evaluation of the intricacies of classical Hebrew and a discussion of the means of transferring them into a Western speech; the instability and variety of biblical textual tradition and its impact on the translator's work. Do principles of method require a strict adherence to one type of text, basically the Massoretic, or is a deviation in favour of a parallel tradition, embedded, e.g., in the *Samaritanus* or in one of the ancient versions, permissible for reasons of better text preservation or greater intelligibility? To what extent should a translator bring results of philological and archaeological research into the field to mirror shades of meaning of Hebrew synonyms or *termini technici* as exactly as feasible? What measure of inference from our rapidly increasing knowledge of ancient Near Eastern cultures is admissible in the treatment of Old Testament problems? The recently accumulated understanding of the background of an-

cient Hebrew culture, against horizons opened up by comparative linguistics, history and archaeology of the ancient Near East, actually serves as a major stimulus of fresh attempts at translating the Bible. Some biblical terms and situations, un-understood, misunderstood or only partly understood not so long ago, now stand out with impressive clarity, thanks to comparative and more detailed material discovered and discussed by students of the ancient Near East. Moreover, present-day biblical scholars have learned to rate the integrity and reliability of the Hebrew Bible text much more highly than their predecessors used to. Nowadays a translator will not off-handedly have recourse to textual emendation to facilitate the translation of a crux. Where dictionaries fail him, he will always prefer an approximation by aid of comparison with parallel passages to a reconstruction based on his self-professed understanding of the biblical author's intentions and his grasp of classical Hebrew.

Such considerations are, or should be, common to all translators of the Bible into any given language. There is much scope to discuss them in detail, with illustrations adduced, in a

manual of "Old Testament Translation Problems."

To a lesser degree, the peculiarities of the language into which the Old Testament is to be translated could be dealt with. There could be discussion of features pertaining to certain groups of languages, e.g., Slavonic languages or those with common sizeable Greek-Latin influences. But a fully detailed treatment of particular problems affecting only one language would have to be presented in specialized studies.

Now it is true that such discussions might be considered "theoretical," that is to say, of no immediate help to the individual translator or a given committee of translators. And it is the professed intention of the United Bible Societies Subcommittee on Translation that instigated the publication of the book under review "to provide practical suggestions for the solution of many textual and exegetical problems of the Old Testament" (p. VII). But one may have doubts whether the necessarily sketchy treatment of "more than twelve hundred problem passages" (p. VIII) comes anywhere near a collection "of the principal problems... in a simple handy volume" (p. VII).

These animadversions may seem to blame the book for not having achieved an aim which it was not in fact meant to. If the initiators and the editor of the book had "no mere theoretical or armchair interest in the problems of Bible translation" (p. IX)), did they at least attain the very practical goal they had in mind,

"namely, the effective communication of the word of God to increasing numbers of men and women through new translations and revisions" (*ibid*)?

What kind of translation had the Subcommittee in view when it invited Prof. Hulst to rewrite, supplement and prepare for publication the minutes of the Committee engaged in a new Dutch translation of the Old Testament? It probably would not have undertaken such labour and gone to such expense to provide an *Eselsbruecke*, albeit fragmentary, for college students. On the other hand the findings of such a committee, important as they certainly are, can scarcely absolve a future translator from going, more or less, over the same field again. One would scarcely expect a responsible translator to accept the Dutch Committee's *dictum* with regard to Judg. 20:12. "Though the MT reads 'tribes of Benjamin' one should translate the singular 'tribe of Benjamin'" (p. 27). In spite of this being a point of comparatively minor importance, he still would have to consult commentaries, dictionaries and, especially, a concordance. Then he would discover that the plural "shivtej" instead of the expected "shevet" is applied to Benjamin not only in the passage in question, but also, e.g., in 1 Sam. 1:21. This might indicate that the Hebrew "shevet" may also be taken as an equivalent of "clan", in which case the plural could be retained in Judg. 20:12.

The somewhat arbitrary decision to

translate "shivtej Benjamin" as a singular betrays a silent assumption that a given Hebrew word has only one meaning. If this is the case, we might have anticipated a note on Judg. 5:14 suggesting that the Hebrew reading "among your peoples" be rendered as a singular, since Israel is referred to. At least a cross-reference would have been in place. In some cases the editor even seems to give additional force to a decision when he points out that a certain phenomenon involved, such as the interchange of "dalet-resh", recurs in the Old Testament. In the discussion of 2 Sam. 8:13 (p. 33), e.g., the reader's attention is drawn to Gen. 47:21 and Num. 1:14. But no mention is made of 2 Sam. 12:31, discussed on the very next page, nor is that passage taken into a wider context. It may also be asked why the editor adduced the Vulgate and the Cod. Alex. of the Septuagint to justify his correction of "min-from" into "be-in" (1 Kings 12:2, p. 39) and did not point out that the interchange of these two prepositions is also found in two parallel Hebrew versions of the same verse: 2 Sam. 22:14—*min*; Ps. 18:14—*ba*. This confusion possibly stemmed from Ugaritic, where the preposition "b" is usually to be translated "from".

The lack of a systematic approach to comparative material and to the adducing of cross-references also makes itself felt in the treatment of the versions. One may safely assume that the Committee laid down rules for the use of the versions in its translation; but these cannot be de-

duced from its translation proposals. Why should the evidence of "the translations of the Samar and LXX" (*lege*: the Hebrew version of Samar and the translation of the LXX) be followed in Gen. 47:21, without reference to the similar case in 2 Sam. 12:31, and in many other instances, while, e.g., adherence to the LXX in Prov. 20:8, 21:20,21 is deemed unnecessary (p. 126)? A translator cannot go by personal preferences; he should follow some basic principles.

Similarly it is imprudent to base a proposed emendation of the MT on the evidence, or even the auxiliary evidence, of some sporadic Hebrew manuscript mentioned in the apparatus of Ginsburg's edition of the *Biblia Hebraica* (e.g., 2 Chron. 8:9; 8:15). The ancient axiom that manuscripts should be weighed, not numbered, contains some special truth when one deals with anonymous and often fragmentary Hebrew mediaeval manuscripts which, at times, could well be just scribal exercises of no textual value.

On the other hand, one would have appreciated it if more attention were given to ancient Jewish traditions, in the manner in which the *qere* and *ketib* are often cited. The reading "Manasseh" with a raised "n", instead of "Moses" (Judg. 18:30), is already discussed in Rabbinic literature. Moreover, the complete dropping out of the "n" is attested not only in Greek and Latin manuscripts, but also in early Jewish exegetical traditions. Altogether the Bible translator may well profit from the study



of mediaeval Jewish commentators, whose insight into and knowledge of Hebrew sometimes surpassed that of later generations. The question with regard to "ma'adannot" in 1 Sam. 15:32—"Is there possibly a connection with the verb ma'ad, to totter" (p. 30) has already been answered in the affirmative by P. de Lagarde. David Kimhi, preceding him by many a year, had proposed connecting the word with Job 38:12 and translating the crux—"in fetters", which seems not a bad suggestion at all.

A discussion of individual passages recorded by the editor would expand into an entire volume and, anyhow, is hardly indispensable, in view of the pragmatic character of the book.

One would like, however, to praise the reluctance of the Committee and the editor to subscribe to textual emendations. And, a few misprints excepted (*lege*, e.g.: "transliterates" on p. 10, l. 1), the book is admirably produced.

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UMBERTO CASSUTO: THE DOCUMENTARY HYPOTHESIS. Translated by Prof. Israel Abrahams, Jerusalem. The Magnes Press, 1961. Pp. XII+117, IL.5.—

UMBERTO CASSUTO: A COMMENTARY ON THE BOOK OF GENESIS; part I: From Adam to Noah, Jerusalem, The Magnes Press, 1961. Translated by Prof. Israel Abrahams. Pp. XVIII + 322, IL.10.—

Among the very few critics opposing the so-called "Documentary Hypothesis" in the early 'thirties, Umberto Cassuto is rightly considered

one of the most authoritative. His position within biblical scholarship, from the pioneering work in the field, *La Questione della Genesi*, Florence, 1934, to his *Commentary* in Hebrew in 1944, is today widely recognized. His work has contributed in no small measure towards the rethinking of the Hypothesis and towards its thorough modification by those who still retain it (the great majority). Others (e.g. in Sweden) have rejected it altogether, and see in Cassuto one of their most important forerunners. In *La Questione* Cassuto argued mainly against the continuative character commonly attributed to the sources of the Pentateuch ("J", "E", "D" and "P"). He did not deny, however, the existence of sources (traditions of oral or scribal character), from which the Torah was redacted, neither did he attribute its authorship to Moses, as in more traditional circles. He felt that the Pentateuch was redacted from many fragmentary sources by "a master of very high genius" who worked in David's time and collected the sources with a certain amount of freedom. His aim was to unify the Nation as far as its national conscience and religious thought were concerned, after its political unification under King David.

*The Documentary Hypothesis* is a popular rendering of *La Questione*, but with at least one interesting development: the stress here lies much more on the different "traditions," the "master" not being mentioned any more. This book was directed originally in the form of a lecture to an

audience of Israeli teachers and therefore it does not and need not enter into technical details; these are fully developed in the first part of the *Commentary*.

Cassuto's objections to the Documentary Hypothesis were expressed in the 'thirties in the same way as in his *Documentary Hypothesis*. They are preceded by a more general statement, and followed by several points of a more detailed character. Like the "Homeric question," the "Pentateuch question" started within a quite definite pattern of thought: in the Age of the Enlightenment in the second half of the XVIIIth century. Just as regarding the "Homeric question" and its evolution, one is bound to ask whether the "Pentateuch question" does not reflect certain philosophical approaches typical of that period rather than an objective scrutiny of the texts themselves. From this general statement Cassuto proceeds to examine the "five pillars" on which the Documentary Hypothesis rests. The first is the use of different names for the Godhead: *YHWH* and *'elohim*; here Cassuto suggests that this use is due not to continuous sources, but to the context as elsewhere in the Bible: whereas *YHWH* is used only when the ethical sides of God and his dealings with Israel (Covenant, etc.) are concerned, *'elohim* appears rather in those texts of a more universal type, where God deals with the whole world and not only with Israel. This suggestion is extremely important for its theological, philosophical and historico-reli-

gious implications, and it seems to the reviewer that it would be a promising task to follow it in a detailed examination. The impossibility, or at least the inadequacy, of using the Divine names as a criterion for source division is recognized in our day even by most partisans of the Documentary Hypothesis. The second pillar rests on the differences in style and language within the Pentateuch; to the author, however, these do not seem so important and substantial as to justify the assumption of different authors and of continuous sources: everything can as well be explained by admitting the existence of fragmentary sources before the final redaction. The same applies also to the third pillar—contradictions and divergencies of view—and to the fourth: duplications and repetitions; one must further note that inconsistencies of thought are rather common in all ancient Semitic languages and can therefore hardly constitute an argument; further, they can be explained by the different emphases the Pentateuch wants to place on a person or a fact. Besides, does it make sense to take all these elements away from an author just to unload them on a redactor? As far as the fifth pillar is concerned—composite sections—the author argues convincingly that all too often quite artificial procedures have been applied to unravel them, with the result that no real parallel accounts have been detected and that the fragments thus recovered do not retain much of the original's completeness and beauty.

These were, as we have seen, mostly the arguments of *La Questione*, but the author's progress is marked by a renewed stress on oral and scribal tradition, in *The Documentary Hypothesis* as well as in *A Commentary*. Israel, like all nations of antiquity, had its own traditions, the remains of which are scattered through the Bible and Rabbinic literature. They were eventually selected and blended into a unity, without their composite character being completely obliterated. This is shown in detail in many passages of the *Commentary*.

To translate and publish two works like these after nearly two decades is certainly a daring enterprise. One of the most evident dangers is that many points may be outdated, without having yet attained the enduring character which distinguishes a classic. These dangers are of course ever present and must not be minimized; but even so, the reader will appreciate the author's originality and independence, two elements which, in the reviewer's opinion, alone would have justified this publication. What one really regrets is that two books such as these have not been made available to world scholarship much earlier in one of the three modern languages. The biblical scholar when reading them will recall immediately (perhaps even through the brief allusions in this review) the beginnings of traditio-historical studies immediately before the war in Scandinavia and Germany and their subsequent developments after the war and in our time. And perhaps he will won-

der what Cassuto's contribution could have been, had his work not been interrupted by his untimely death. This question arises almost spontaneously, because the author certainly would have greeted with satisfaction the new developments of the Documentary Hypothesis today, which, although sometimes quite different from his own conclusions, seem to include so many elements for which he struggled. To many questions of this kind the author himself has already provided a valid answer.

Finally, it should be acknowledged that the English translation by Prof. Israel Abrahams represents a masterly achievement of both style and scholarship. Those who have no access to Modern Hebrew will be looking forward eagerly to further volumes of this work which will for long occupy an important place in modern biblical studies.

*J. A. Soggin*

ISRAEL, POCKET ATLAS AND HANDBOOK, with contributions by M. Avi-Yonah, Y. Bentor and B. Lurie, compiled by H. Meyer. Ed.: The Universitas—Booksellers, Jerusalem, 1961 (79 p. + 8 maps).

I have always liked to take a meditative look at a map: every name and every site evokes associations with earlier visits, with events from the past and from centuries long gone by.

It is the merit of the Pocket Atlas that the natural link between History and Geography appears on every page. Originally just intended to satisfy the compiler's own curiosity and



to provide answers to enquiring visitors, it grew, in fact, to be a skillfully composed handbook of the country, its history and its soil, as well as of its present-day institutions, national, economic, and cultural.

Starting with a map of the Near East, the reader soon arrives at an article about Israel's geology—short and bright, written by an expert from the University—followed by a geomorphological description of the country. Past and present are then outlined in practical maps and chronological tables: Stone Age, Bronze and Israelite Ages, etc., etc., are condensed in a scholarly way. Some ten pages are devoted to Israel of today and one even finds data about the Armed Forces.

The maps are those of the Survey of Israel, I: 500,000 or I: 250,000. Here, however, they are not the usual sheets that fold out—often when least desired—in several directions; they are reproduced in an admirably practical way, on eight sheets each the size of the booklet itself. This enables the reader to travel through the country by means of thumb and forefinger, going at will to the north and the south, and from sea to sea.

Moreover the index to the map—which mentions also the type of settlement, the year of foundation and the number of inhabitants (normally, at any rate)—refers places of interest to a special Gazetteer. This provides a great deal of compressed informa-

tion: the biblical name of the site, references to Old Testament, New Testament and Flavius Josephus; references to the map I: 100,000 (this an indispensable prerequisite to visiting any archaeological site!); the Byzantine and the Crusader names for the place and often a short history; finally, the name of the excavator and the year of his "dig." It is especially this Gazetteer that makes the use of the Atlas so instructive and at the same time so enjoyable.

In brief, the publication contains not only the information that every tourist needs and might ask for, but also all the factual knowledge that a resident is ashamed of not having at his finger-tips. Who is the man that never gets mixed up in the chronology of Mesolithic or of Early Bronze; who knows all the Precambrian formations which are found from Timna southward; who knows the number of rainy days in Jerusalem or that there are in Israel 4,700 species of insects, of which about 1,000 are butterflies? Who knows by heart the chronology of the Ottoman Sultans, and the names and sites of the nearly 900 settlements and all the names of the ships of the Navy?

The typographical care with which the Atlas is composed reflects the compiler's love for his country. The booklet, relatively inexpensive, is recommended by the Israel Government Tourist Corporation.

*James Meysing OSB*

## CHRONICLE OF EVENTS

### CHAIRMAN OF THE NETHERLANDS WAR GRAVES FOUNDATION AT YAD VA'SHEM

On 2 April, Mrs. H.G. van Anrooy-de Kempnaer, Chairman of the Netherlands War Graves Foundation, presented a set of 30 Memorial Books to the Martyrs and Heroes Memorial Authority *Yad Va'shem* in Jerusalem. They record the names of 102,000 Jewish war victims from the Netherlands whose graves it has not been possible to trace.

In her address Mrs. van Anrooy gave a brief survey of the attitude of the Dutch people towards the Jews during the Nazi terror.

The February 1941 strike, a gesture of solidarity against the inhuman persecution of the Jews, was a natural reaction in the Netherlands, she said. "We always had been one people and so we wanted to remain until death."

### FRANCE HONOURS MOTHER SUPERIOR OF HOSPICE OF ST. VINCENT

On 9 April, Mother Bernès, Superior of the Hospice of St. Vincent in Jerusalem, was awarded the Cross of *Chevalier de la Légion d'Honneur* at the hands of Baron C. de Sainte-Marie, Consul General of France. In his address, M. de Sainte-Marie stressed the success with which Mother Bernès maintained and extended the good work of the Hospice, helping to make known more patently the true character of France. Her life, he said, offered a magnificent example of what can be achieved by courage and determination combined with a spirit of self-sacrifice. This homage, he added, went also to all the Sisters, who assisted her in carrying the burden.

The Hospice was founded in 1886 and today harbours and cares for 450 people, among them 260 forsaken and disabled children. Mother Bernès came to Israel in 1953 from Rome where she worked with the Pontifical Refugees' Mission. (On other activities of the Daughters of Charity, see "Lazarists and Daughters of Charity" by Father Joseph Alouan in Vol IV, 1953, of this Review).

## VISIT OF THE BULGARIAN ORTHODOX PATRIARCH

On 9 April, His Holiness Kiril, Patriarch of Sofia and all Bulgaria, arrived in Israel for a four days' visit as the guest of the Greek Orthodox Patriarch of Jerusalem. He was accompanied by the Metropolitan Paisii of Vratza, Metropolitan Pimen of Mevrokop, Prof. Apostolov and Archdeacon Vassil Velianov. The party was welcomed at the Mandelbaum Gate by Mr. Nicola Dantchev, Bulgarian Chargé d'Affaires, representatives of the Orthodox clergy and senior Government officials. The Patriarch was also met at the Gate by a large crowd of Bulgarian Jews who enthusiastically hailed and cheered the man who helped to save them from Nazi extermination.

During his stay, the Patriarch visited the Holy Places and the Greek Orthodox Communities, and called on towns and villages in which Jewish Bulgarian immigrants have settled since the Second World War.

In Jerusalem, His Holiness was received by Chief Rabbi Nissim and was guest of honour at a reception given by the Minister of Religious Affairs and Mrs. Warhaftig. In his address, Mr. Warhaftig pointed out that in the whole of Europe there had been only two countries where the entire Jewish population was spared—Denmark and Bulgaria. In Bulgaria, the Jews owe their survival to the courageous stand of the then Metropolitan of Plovdiv, now Patriarch Kiril.

In Tel Aviv, receptions were held in honour of the Patriarch by the Israel Executive of the World Jewish Congress and the Association of Bulgarian Immigrants. In Nazareth, he was guest of the Municipal Council and of Metropolitan Isidoros. He was particularly happy to meet the ex-Bulgarian settlers of Kibbutz Ma'abarot. Praised for his help during the war, he replied that it had been both a religious and a national duty on the part of the Bulgarian Church and people to stand by their Jewish fellow-men, whom they never regarded as strangers. He was now glad to see them happy in their old-new Home and prayed that Israel might flourish and give shelter to those who still seek asylum after millennia of suffering.

Patriarch Kiril was born in 1901. After studying in Sofia, Belgrade, Czernovitz, Zagreb, Vienna and Berlin, he took orders in 1923, became an archimandrite in 1932, Bishop of Stobia in 1936 and Metropolitan of Plovdiv in 1938.

A great educator and indefatigable administrator of the Church, he is also a prolific writer of historical and theological works. In appreciation



of his scholarship, he was made a member of the Bulgarian Academy of Science and a Doctor *honoris causa* of the Ecclesiastical Academy of "Saint Clement of Ochrida" in Sofia.

In his days, momentous events, have occurred in the life of the Church of Bulgaria. In 1945 the Autonomous Bulgarian Exarchate, instituted in 1870, was eventually recognized by the Ecumenical Patriarch. In 1945, the Church was separated from the State; and in 1953, the Bulgarian Patriarchate (which had disappeared with the Bulgarian State at the end of the 14th century) was restored, with Kiril of Plovdiv as its first Patriarch. The reconstituted Patriarchate was recently recognized by the Ecumenical Patriarch.

#### HOLY WEEK AND EASTER IN ISRAEL

Holy Week in Israel was marked, as usual, by a considerable influx of visitors from abroad and by the crossing of pilgrims through the Mandelbaum Gate between the Old and the New City.

On Maunday Thursday a group of 30 Franciscans led by the Custos of the Holy Land, came from the Old City to make their traditional pilgrimage to the Chamber of the Last Supper on Mt. Zion. Two groups from Canada and USA made the pilgrimage on Easter Sunday and Monday.

On Good Friday and on Saturday some 600 Israel residents and visitors crossed into the Old City to attend services at the Church of the Holy Sepulchre.

In Ramla, a large troop of Catholic Boy Scouts, carrying flags and sounding fanfares, marched through the streets of the city to mark the feast. Midnight masses were celebrated in a number of Catholic churches. At the Scottish Memorial Church of St. Andrew, in Jerusalem, a Dawn service was held on the terrace facing the Old City.

#### AN AVENUE IN MEMORY OF "RIGHTEOUS GENTILES"

On 1 May, the Day of Remembrance of the six million Jews massacred by the Nazis, a significant ceremony took place at *Har-Hazikaron* (the Mount of Remembrance) near Jerusalem, where a group of non-Jews planted the first saplings in the "Avenue of the Righteous Gentiles".

The Chairman of *Yad-Vashem*, in his address, declared that the memory not only of the dead but also of the living who had risked their life to save Jews would be honoured on *Har-Hazikaron*. The first "Righteous Gentiles" to plant saplings on that day were:

Mrs. Ilona Elias, Mrs. Maria Babicz, Mr. and Mrs. Alphonse Gonsette, Mr. Paul Duysenx, Prof. Paul Horbaczevski, Mrs. Karla Weiss, Dr. Wiktoria Strusinka, Col. Wladislaw Kowalski, Mrs. Helena Kozeniowska, Mr. Jan Pietkun, Mrs. Maria Chareskiewicz.

The honour of planting trees was later also given to :  
Mr. Oscar Schindler, Mr. Chacze Eduard, Mrs. Gertrude Boblinska, Mr. Ludwik Hencel, Dr. M. H. Todor, Mrs. P. L. Mitkov, Père Roger Braun, S. J.

The entitlement to the honour will be determined in future by a committee presided over by Justice M. Landau, of the Israel Supreme Court.

#### CATHOLIC PROCESSION IN HAIFA

On 7 May, the feast of Our Lady of Mt. Carmel, a procession took place in Haifa in which some 3000 Catholics took part. It set out from the Latin parish church in the lower city and made its way through the main streets up to the Carmelite monastery of Stella Maris on top of the mount. The ceremony was concluded by a solemn *Magnificat* chanted by the clergy and the congregation.

#### A SPIRITUAL ADVISER PROVIDED FOR EICHMANN

At midnight of 31 May, Adolf Eichmann, the Nazi mass murderer, was executed at the prison of Ramla. Shortly before his death, the Rev. and Mrs. William L. Hull talked to him for the last time. It was the culminating meeting of a series which had begun on 11 April and was continued twice each week until the end.

The authorities had agreed that Mr. Hull should serve as spiritual adviser to Eichmann, and Mrs. Hull as interpreter. Mr. Hull remained with Eichmann to the ultimate moment and was present at the execution. He also witnessed the scattering of Eichmann's ashes in the sea.

#### PENTECOST 1962

This year, Christians following the Gregorian calendar observed Pentecost on 10 June; those following the Julian calendar, on 17 June.

In Jerusalem, the most characteristic ceremonies were performed on Mt. Zion. On the 10 June, a pontifical mass was celebrated by His Beatitude the Latin Patriarch of Jerusalem in the Basilica of the Dormition. In the afternoon of that day, the Franciscan Fathers made their traditional pilgrimage to the Cenacle. They also held a service at their little convent

*ad Coenaculum*, presided over by Archbishop Capozzi, Superior of the convent.

On 17 June, the Ethiopian Community, having no church or chapel of its own on Mt. Zion, held a prayer service in the garden of the Abbey of the Dormition.

On the following day, a solemn liturgy was conducted at the Russian *sobor* of the Holy Trinity, in Jerusalem, by the Greek Orthodox Metropolitan of Nazareth in concelebration with numerous Greek, Arab and Russian priests. The ceremony was followed by a reception given by the Very Rev. Archimandrite Varpholomey, Head of the Russian Patriarchal Mission. Among those present were the Greek Orthodox Patriarch of Jerusalem and members of the Diplomatic Corps.

#### THE NEW CUSTOS AT EYN KEREM

On 24 June, the church of St. John the Baptist in Eyn Kerem was the scene of a solemn celebration held by a group of Franciscan Fathers from Jordan and Israel in the presence of the Spanish Consul General in Jerusalem. Also present was the French Consul of Jerusalem and the Director of the Department for Christian Communities in the Ministry for Religious Affairs. Mass was said by His Paternity the Most Rev. Father Lino Capiello, O.F.M., the new Custos of the Holy Land.

Father Capiello was born in 1919 near Sorrento. He was ordained in Jerusalem and obtained a doctorate in civil and canon law from the University of Washington. Before his present appointment he was Vicar General in Cairo.

#### A NEW APOSTOLIC DELEGATE OF JERUSALEM AND PALESTINE

On 30 June, the appointment of His Exc. Mgr Lino Zanini, titular Archbishop of *Hadrianopolis in Haemimonto* as Apostolic Delegate of Jerusalem and Palestine was announced in Israel. His predecessor, Mgr Giuseppe Sensi, titular Archbishop of *Sardes in Lydia*, who has been appointed *nuncio* in Dublin, left the country on 26 June. Mgr Carlo Furno, *uditore di nunziatura*, is acting as Chargé d'Affaires.

Mgr Zanini (born in 1909) was *internuncio* in Iran from 1957 to 1953 and lately *nuncio* in the Dominican Republic.



## THE DEAD SEA SCROLLS AND THE BEGINNINGS OF CHRISTIANITY

By WILLIAM SANFORD LASOR

Professor Rowley says, "Of all the questions raised by the study of the Dead Sea Scrolls the most controversial is that of the influence of the Qumran community on the Early Church, and the significance of the Scrolls for the understanding of Christian origins".<sup>1</sup> It has been my privilege to present a course of study on this subject, delivering the lectures at the Japan Summer School of Theology near Tokyo and at the Israel-American Institute in Jerusalem.<sup>2</sup>

Preparation for these lectures has confirmed with extensive evidence what was previously a strong impression: first, that there are striking similarities in the bodies of literature of the two movements, Qumran and early Christianity; second, that a picture of Qumran and its principal characters has been created by the works of numerous authors without objective or textual basis. I shall try to illustrate in very brief form in this article these two conclusions.

Millar Burrows has pointed out that more important than mere details of similarity is the "church idea" found both in the Qumran community and the Church.<sup>3</sup> Both in Qumran and in Christianity there is the fundamental assumption that established or "normative"<sup>4</sup> Judaism has failed and stands under the judgment of God, whereas the new sect, i.e., Qumran in the one case and Christianity in the other, consists of the "elect," or

<sup>1</sup> H. H. Rowley, "The Qumran Sect and Christian Origins," *Bulletin of the John Rylands Library* 44 (1961), pp. 119-156; quotation, p. 119.

<sup>2</sup> The substance of these lectures will appear shortly in a paperback edition to be published by the Crowell-Collier Publisher Co., probably under the title, *The Dead Sea Scrolls and the New Testament*.

<sup>3</sup> M. Burrows, *The Dead Sea Scrolls* (New York: Viking Press, 1956), p. 332; cf. also his *More Light on the Dead Sea Scrolls* (New York: Viking Press, 1958), pp. 111 ff.

<sup>4</sup> The term, now generally used, was first suggested, I believe, by George Foot Moore, *Judaism* (Cambridge, Mass.: Harvard University Press, 1927), vol. I, p. 3.

those who seek to fulfil the obligations of true religion. Both sects are "end-time" or eschatological movements, convinced that the judgment of God is about to be visited upon His people. The term "Kingdom of God" does not occur in the Qumran literature, but the idea of the "Community" is closely akin, it seems to me, to what is meant in certain statements about the Kingdom of God in the New Testament. The Messianic concept of Qumran is still a subject under scholarly debate; I have tried to show that it does not differ greatly from that of early Christianity.<sup>5</sup>

These similarities of idea do not necessarily imply that Christianity was dependent upon Qumran. The ideas set forth can all be found in the prophets of the Hebrew Scriptures—for example, the judgment of the House of Israel and the House of Judah, the remnant, the One who is to come—and it is beyond any question that both Qumran and Christianity drew largely if not almost exclusively on the Old Testament for their basic religious ideas.

At the same time, the marked similarities of the movements suggest that there was developing within early Judaism a characteristic type of apocalypticism, less grotesque, it seems to me, than that which is found in some of the apocalyptic literature that had already been known—literature, incidentally, which has not been found in the Qumran caves. In Qumran as in Christianity there is an expressed conviction that the Messianic Age has a primary spiritual significance. This oversimplification should not be allowed to stand without an explanation at the same time that certain legalistic applications of the Law, particularly the Sabbath laws, were rigidly enforced by the Qumranians, whereas they were set aside by Jesus and the early Church.

A number of scholars have pointed out similarities in structure and belief between the two movements, such as: baptism, a eucharistic meal, twelve men (apostles on the one hand, a council on the other hand), community of property, stress on poverty, the office of the overseer, and several other details.<sup>6</sup> Other scholars have been equally convinced that the similarities are less significant than the differences.

Thus, for example, baptism in the early Church was an initiatory rite,

<sup>5</sup> Cf. W. S. LaSor, "The Messianic Idea in Qumran," in *Studies and Essays in Honor of Abraham A. Neuman*, ed. by M. Ben-Horim, B. D. Weinryb, and S. Zeitlin, Leiden: E. J. Brill, 1962), pp. 343–364.

<sup>6</sup> For a good survey of these matters, see K. Stendahl, ed., *The Scrolls and the New Testament* (New York: Harper Brothers, 1957), 308 pp., with articles by twelve prominent scholars.

administered upon admission and never again. In Qumran it was not administered, it seems, but was rather a purificatory rite of washing, restricted to those who were members in good standing, taking place periodically, perhaps daily, perhaps annually (1QS 3:1-12; 5:13-14; 7:16-19).<sup>7</sup>

Again, the so-called eucharistic meal of Qumran, as described in the literature (1QS 6:2-8; 1QSa 2:17-22), was a meal. The Lord's Supper was not a meal but a sacrament, and is clearly distinguished from the meal which was sometimes eaten on the same occasion (see I Corinthians 11:18-34). Both rites of course may, and in my opinion probably do, derive from the Passover—which would account for the specific mention of bread and wine in each instance.

The twelve apostles do not act in an administrative capacity in the early Church as did the council of twelve in Qumran. In fact, the apostles deliberately avoided administrative details, and caused the establishment of another group, the "Seven," to handle such matters (Acts 6:1-6).

The community of goods in Qumran was obligatory, and membership was impossible without turning over all wealth (1QS 6:13-23). In the early Church the sharing of wealth was voluntary, as specifically stated in Acts 5:4 (cf. also Acts 2:44-45; 4:34-37). The stress on poverty in the early Church seems to be limited to Jerusalem and probably arose out of economic factors rather than religious convictions (cf. Acts 11:28-30).

The earliest form of the office of "bishop" (Greek *episkopos* "overseer") in the New Testament seems to be quite different from that of the "overseer" or "inspector" (Hebrew *mebaqqer*) in the Qumran Community.<sup>8</sup>

A significant point of difference sometimes ignored is the attitude towards the priesthood. In Qumran, the priestly class was stressed, and the priests, particularly the chief priest, occupied positions of precedence and honour. This is diametrically opposite to the early Church where there was no differentiation between priests and laity. The Church, on the contrary, seems to have stressed the idea of the priesthood of all believers, using such terms as "a royal priesthood" (I Peter 2:9) and "a kingdom, priests unto God" (Revelation 1:6). The priesthood of Christ was, ac-

<sup>7</sup> It is not entirely clear that the "Purity" refers to the waters of such ritual bathing; see my *Amazing Dead Sea Scrolls and the Christian Faith* (Chicago: Moody Press, 1956, (rev. ed. 1959), pp. 86-90.

<sup>8</sup> For a good discussion, see B. Reicke in *The Scrolls and the New Testament*, p. 154.



cording to the Epistle to the Hebrews, not Aaronic, but of an entirely different kind, "of the order of Melchizedek" (Hebrews 6:20-7:28).

Another significant point of difference is the requirement for admission. Qumran required a three-year probationary period (1QS 6:13-23). The Church admitted members at once upon repentance and confession of faith.<sup>9</sup>

The most controversial subject in Dead Sea Scrolls scholarship is the relationship between the Teacher of Righteousness of Qumran and Jesus Christ. If we take the Qumran texts exactly as they are, we find that there is actually very little in them about the Teacher of Righteousness. Direct references to him are limited to the Habakkuk Commentary and the Damascus Document, with two fragmentary references in the Micah Commentary and the Commentary on Psalm 37.

The Teacher of Righteousness was not the founder of the sect, but the spiritual leader whom God raised up about twenty years after the sect's origin (CD 1:5-11). He taught God's word (1QpHab 2:2), and had the knowledge of "mysteries" by which he could interpret the words of the prophets (1QpHab 7:4) although he is never called a prophet. He seems to have been a priest (1QpHab 2:6-10), but he is never called the "priestly Messiah." In fact, this term does not occur at all in Qumran literature, but is a figment of scholarly imagination. He was persecuted and probably put to death by "the man of the lie" and "the wicked priest"—probably the same person is intended (1QpHab 5:10; 9:9-10; 11:4-6). Many scholars consider the Thanksgiving Hymns (*Hodayot*) to be autobiographical writings of the Teacher of Righteousness. If so, we can add a few other details to this list. This, however, remains conjectural.

By the employment of curious exegetical methods, whereby subjects of verbs become objects, indefinite terms are read as having the definite article, words are mistranslated so as to furnish parallel readings to the New Testament, references in Josephus are taken to apply to the Teacher of Righteousness, and by other questionable methodology, this brief sketch of the Teacher of Righteousness becomes a highly-detailed biography. The "virgin birth myth" is applied to him; he is prophet and priest and king in one person, beset by a triune "anti-Christ"; he experiences a transfiguration; he founds a church which is "his body"; he institutes a "eucharist"; he is crucified; he rises and appears in the Temple; his "second

<sup>9</sup> See Acts 2:38-41; 8:36-38; 10:44-48; 16:30-33; and above all, the requirements laid down by the Jerusalem Council, Acts 15:23-29.

coming" is expected by his followers. All of this is done, as has been pointed out,<sup>10</sup> by reading into Qumran literature what is clearly taught in the New Testament, and then suggesting that the New Testament has obtained the material from Qumran.

The Teacher of Righteousness, beyond question, was a strongly-motivated leader with a rich religious experience. If we accept portions of the Thanksgiving Hymns as autobiographical, we can add that he had insights into the purpose of God as revealed to the prophets, particularly as proclaimed by Isaiah, which no other religious leader known to us had before expressed.

If John the Baptist was previously a member of the Qumran community—which is pure conjecture but not impossible—the religious character of the Teacher of Righteousness may have influenced him indirectly, and if it influenced John it could have influenced his disciples who later became disciples of Jesus. But clearly it was Jesus who moulded the thoughts and lives of His followers. Clearly it was His life and death and resurrection that were basic to their faith, and it can be said without qualification that there would have been no Church without such faith. The most we can say of the Teacher of Righteousness is that he may have been instrumental in creating the spiritual atmosphere in Judaism which made the rise of Christianity a little less difficult.

In a very important work which gathers together the labours and writings of twelve years, André Dupont-Sommer says, "The golden rule for the interpretation of these Essene texts must undoubtedly be the following: read the texts exactly as they stand; feel no surprise at any of their revelations; do not try to align them with doctrines current in Judaism..." Some pages later he says again, "History is essentially constructed upon texts."<sup>11</sup>

The fundamental truth set forth in these statements will not be denied by many scholars. In Dead Sea Scrolls studies, however, I get the impression that some scholars, including Dupont-Sommer himself, have ignored this basic truth. Materials on the Essenes found in Josephus, Philo, Pliny the Elder, *et al.*, are being "rewritten" on the hypothesis that the Scrolls refer to the same group—but there is no textual proof of this. The Scrolls

<sup>10</sup> Cf., among others, J. Carmignac, *Le Docteur de Justice et Jésus-Christ* (Paris: Editions de l'Orante, 1957), pp. 37 ff.

<sup>11</sup> A. Dupont-Sommer, *The Essene Writings from Qumran* (Oxford: Basil Blackwell, 1961; translated by Géza Vermès), pp. 15, 42.

in turn are being interpreted by reading into them material from Josephus or the New Testament. The clear text of the New Testament is being modified at points in the light of suppositions from the Qumran materials. And so the vicious circle continues. Little wonder that outstanding scholars such as H. H. Rowley<sup>12</sup> and Millar Burrows<sup>13</sup> have been critical of such methods!

History is constructed by reading texts exactly as they stand; fantasy is spun by ignoring or distorting texts. The Dead Sea Scrolls will be of great value to us for historical study if, and only if, we hold strictly to the principle that Dupont-Sommer has so clearly set forth.

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*Biographical Note :*

WILLIAM SANFORD LaSOR, Ph.D., Th.D., has been Professor of Old Testament at Fuller Theological Seminary, Pasadena, California, U.S.A., since 1949. During the academic year 1961-1962 he was in the Near East, particularly in Israel, for research and writing.

Among his writings are: *Amazing Dead Sea Scrolls and the Christian Faith* (1956, revised 1959); *Great Personalities of the Old Testament* (1959); *Bibliography of the Dead Sea Scrolls, 1948-1957* (1958); *Great Personalities of the New Testament* (1961). He is bibliographical editor for *Revue de Qumran*, and has published scholarly articles on the Scrolls and on Semitic Philology, in which he holds a Ph.D. degree from the Dropsie College for Hebrew and Cognate Learning. At present he is completing a manuscript on *The Dead Sea Scrolls and the New Testament* for Crowell-Collier, and a large volume on *Historical Geography of the Bible Lands* for Harper and Hodder & Stoughton.

<sup>12</sup> Cf., for example, his monographs, *The Dead Sea Scrolls and the New Testament* (London: SPCK, 1957), 32 pp., and the article in the *Bulletin of the John Rylands Library* previously cited.

<sup>13</sup> Burrows has punctuated both of his volumes with keen criticism of subjective methodology, hence it is difficult to give specific references. I suggest: *The Dead Sea Scrolls*, pp. 326-245, and *More Light on the Dead Sea Scrolls*, pp. 132, 324-341, as containing some very important observations.



## ARCHAEOLOGICAL ACTIVITIES IN ISRAEL 1961/62

### PART II

By AVRAHAM BIRAN

#### *Early Synagogue at Hamat—Tiberias*

On the western side of Lake Kinneret, just opposite Ein Gev, a most interesting synagogue is being excavated by the Department of Antiquities, under the direction of Dr M. Dothan, with the financial assistance of the Tiberias Hot Springs Company. The clearly visible ground-plan belongs to a synagogue from the sixth or seventh century CE. The unusual discovery, however, is a synagogue of the fourth century, with beautiful mosaic of exquisite workmanship. Already a complete Zodiac wheel has come to light, unfortunately damaged in its centre by a wall of the sixth century synagogue; it bears the names of the seasons and the signs of the Zodiac written in Hebrew. Above it, the Ark of the Law was found flanked by two *Menorahs*, and a *Shofar*, *Lulab* and *Ethrog*. There were also two Greek inscriptions praising the donors.

#### *Kfar Gil'adi Mausoleum*

High up in Galilee a sarcophagus with Hebrew letters, tentatively read as "Hizkiyahu", was discovered a few years ago. This summer, Dr. Y. Kaplan of the Jaffa Museum undertook to dig the site on behalf of the Department of Antiquities with the help of Mr Nahum Hurwitz, a veteran settler. The digging revealed a most complex situation. Below the "Hizkiyahu" sarcophagus another one, made of lead, was found, surrounded by seven burials. A golden diadem inlaid with semi-precious stones was found on the head of the man buried in it. As the work progressed, yet another sarcophagus of fine marble was found, lying on the bare rock. A Greek name, Heraclides, was inscribed on its side. Dr Kaplan believes that the original mausoleum was that of "Hizkiyahu", dating from about the first or second century CE. Because of the sanctity of the place, it was still used for burials during the third and fourth centuries CE.

Remains of other mausoleums or family burial vaults seem to await the spade of the archaeologist.

### *Hellenistic and Middle Bronze Burials*

East of Kfar Gil'adi, near one of the tributaries of the Jordan, in the kibbutz of Hagoshrim, the settlers came across tombs with Hellenistic pottery. The site was discovered when a bulldozer belonging to the kibbutz fell into one of the tombs. Systematic clearance of the tombs was undertaken by Mr Zeev Yeivin, helped by a group of fifty boys and girls from the Alliance School in Haifa. The tombs were found to be of the Middle Bronze 1 Age, the period of the Patriarchs. Some of the tombs were used at a later period, in the third and fourth centuries BCE, possibly by Macedonian troops garrisoned in the vicinity. It was they who deposited the jars and jugs of the Hellenistic period. They may have belonged to one of the many soldier colonies which were founded in the area in the decades following the death of Alexander the Great, when the Seleucids and Ptolemies fought for regional control.

### *High school students dig at Ramat Rahel*

Sixty-three third-year pupils of the Ohel Shem Secondary School in Ramat Gan took part in excavations at Ramat Rahel; they carried a workload twice that of the same number of adults. As a result of the success of the experiment, thirty three pupils of Ramat Gan's Gazit Secondary School continued the project.

The 1961 season at Ramat Rahel, like the preceding one, was jointly sponsored by the University of Rome, the Hebrew University, the Department of Antiquities and the Israel Exploration Society. Dr Y. Aharoni, who directed, was assisted by a staff of fifteen, mostly students of archaeology. Dr Antonia Ciasca and Prof. G. Garbini participated on behalf of the University of Rome. Prof. Sabatino Moscati, Director of the Institute of Near Eastern Studies at that University, came to Israel to be present at the completion of the season.

Most of the labour during the two months of the season was supplied by volunteers, an average of about 70-100 workers were employed daily. During August, members of the *Service Civil International* worked on a volunteer basis and lived in a camp on the site. In September, the two above-mentioned groups of schoolboys and girls each worked for a fortnight. In addition, a number of volunteers from Israel and abroad took part, including archaeologists from Britain, USA and the Argentine.

This year, the eastern part of the Royal Judaeian Citadel was uncovered. The plan of the central building and the general line of the eastern wall

were clearly disclosed. A complete Proto-Aeolian capital was found in the courtyard. Together with another unearthed fragment this year, the total of such capitals found at Ramat Rahel is now six. They belong to the period of the First Temple, and are known to us from the great cities of the kingdom of Israel-Samaria, Megiddo and Hazor. Ramat Rahel is the first Judaeen site to yield such capitals; their presence hints at the magnificence of the royal citadel.

The most important find is a handle stamped with the inscription: "belonging to Eliakim, steward of Joiachin". Similar seal-impressions have been found at Tell Beit Mirsim (Dvir) and Beth-Shemesh; they belonged to an official of King Jehoiachin, who reigned in 597 BCE. We thus have direct evidence that in that year the citadel of Ramat Rahel was still in use; it must have been destroyed either then or eleven year later, at the time of the destruction of the First Temple by the Babylonians.

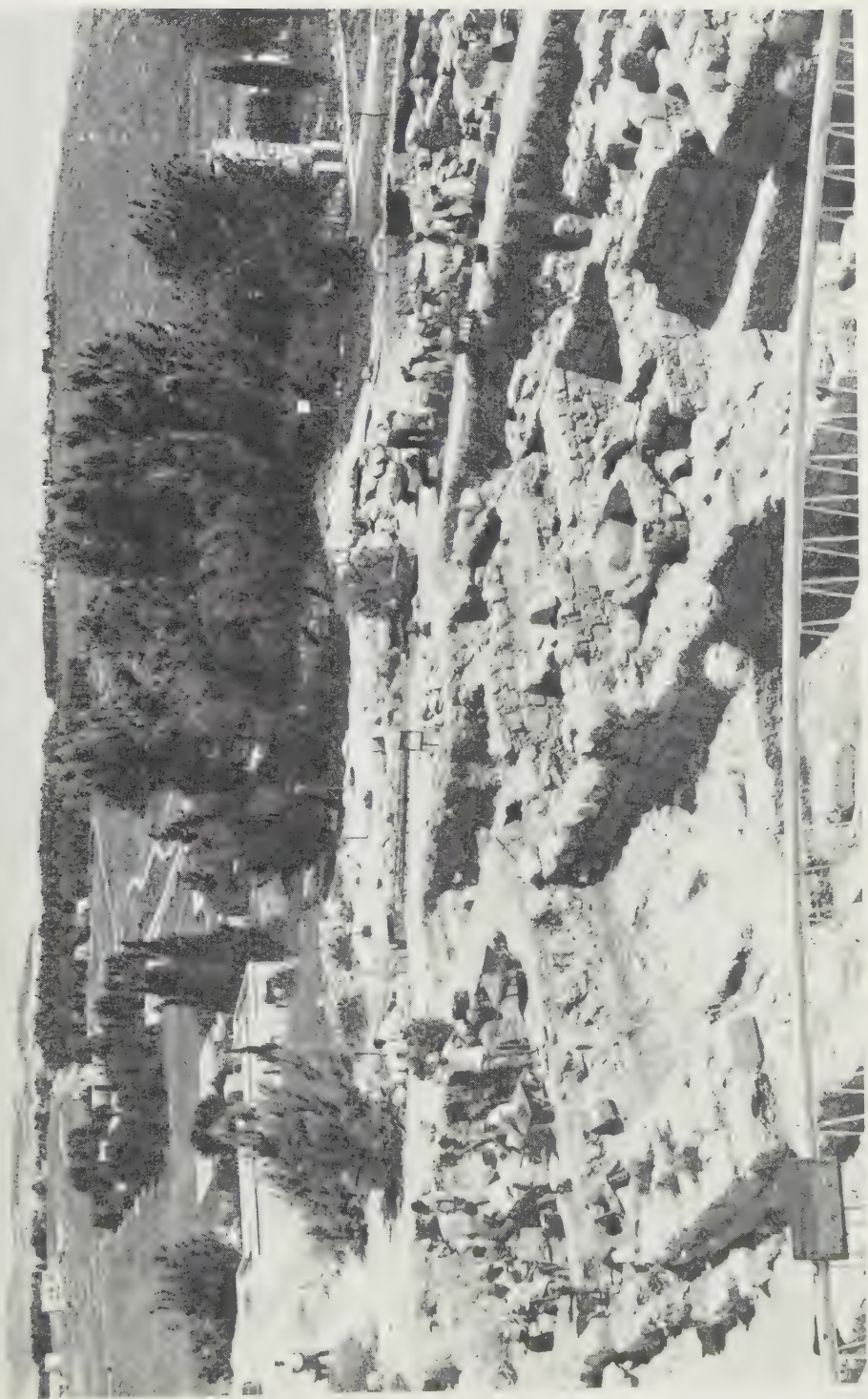
Another important discovery this season is a citadel of the Persian (post-exilic) period. A great deal of material dating from this period had already been found in previous seasons, but the search for the building which must have stood on the site in that period had been fruitless hitherto. Now, its exact position was traced: it stood south of the earlier citadel, probably on the site of its gateway.

This season, also, 115 seal-impressions on jar-handles were found. Some belong to the period of the Judaeen Monarchy and others to the post-exilic period, which in past seasons produced the names of previously unknown Jewish governors of the province of Yehud (Judah) under Persian rule. Additional seal-impressions of the same type were found this year, including a third specimen with the inscription "Yehud, Yehoazar Pahwa", that is "Judah, Yehoazar the Governor". It turned up together with an impression of a seal showing a lion attacking a ram—a representation popular in the fourth century BCE. The possibility that the Jewish governor of the province of Yehud lived in the fourth century is of considerable historical importance, in view of the very scanty information at our disposal about the period between Nehemiah's time and the conquest of the country by Alexander the Great.

A relatively large amount of pottery from all the periods in which the site was occupied, that is, of the First and Second Temples, and from the Roman and Byzantine periods was found this season. Roman tiles impressed with the stamp of the Tenth Legion were again found, as well as complete Byzantine jars stamped with crosses.

Whether the results of this year's work confirm the supposition that





*Ramat Rahel: General view of the excavations*



*Ramat Rahel: Fine masonry of a Judean royal citadel*

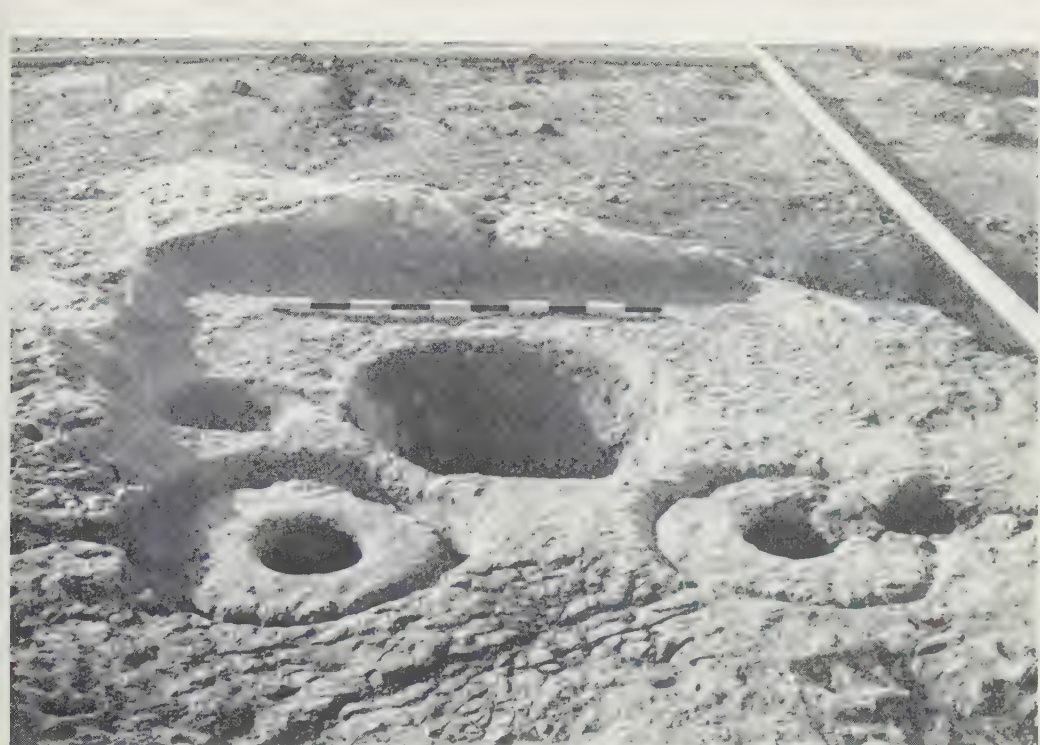
*Ramat Rahel: Hellenistic figurine*



*Ramat Rahel: Jar-handle stamped with Hebrew inscription "to the King of Socoh"*







*Tirat Yehuda: Dyeing plant showing two rats cut into the stone*







*Kfar Gi'adi: Laid coroplasty from the Mausoleum*



*Kfar Gi'adi: Golden diadem from the Mauseleum*

King Uzziah built a royal citadel here is questionable. Dr Aharoni is now inclined to date the citadel to the days of Joiachim. Further excavations should settle the matter. In the days of Ezra and Nehemiah, Ramat Rahel became a district capital.

### *Work at Jaffa Continues*

A stone which served as a mould for lead weights used in the Jaffa market place about 1850 years ago was found by the Jaffa Museum team led by Dr J. Kaplan, while excavating near St Peter's Church.

The matrices for the three weights etched into the stone all bear the same inscription in Greek and mean: "In the reign of Nerva Traianus, during the term of the Agoranomos Yehuda . . ." Agoranomos was the title of the market supervisor, who was also responsible for weights and measures.

The find, made in the fifth season of the Museum's explorations, reveals an interesting historical fact. Jaffa was destroyed some months before the Second Temple by Vespasian, in 70 CE. Only one generation later—after Trajan had ascended the throne of Rome—Jews apparently returned to Jaffa, and one, named Yehuda, officiated in the important post of agoranomos.

Trajan was Emperor from 25 January 98 until 9 August 117; during the first three months of his reign he ruled jointly with Nerva, who had adopted him and designated him as his successor.

### *The Fifth Season at Tell "Gath"*

Prof. S. Yeivin continued his excavations at Tell "Gath" with the co-operation of the Oriental Institute of Rome.

Trajan was Emperor from 25 January 98 until 9 August 117; during terrace of the *tell* revealed the existence of a brick wall 8 metres thick, with a glacis of *terre pisée*. This year's work confirmed that this wall belongs to level VI of area D and is to be dated back to the Chalcolithic period. The wall was built on remains of yet yearlier walls and probably enclosed the entire ancient mound of some 250 dunams!

Of the interesting finds in other parts of the *tell*, mention should be made of a stamped jar-handle bearing the inscription "to the king, Ziph". In previous seasons stamped jar-handles mentioning the cities of Hebron, Socoh and Memshat were found. This year's find completes the list of the four well-known cities, all mentioned on stamped jar-handles found in Judaeen *tells*.

### *The Mausoleum of Yif'at and Rosh Ha-Ayin*

A few years ago along the Roman road from Megiddo to Zippori (Sepphoris), near the modern farmstead of Yif'at, the remains of an ancient sarcophagus were discovered. Mr Hecker, an old-timer of the settlement together with Mr A. Drucks and volunteers from Yif'at and neighbouring villages excavated the site, and an interesting mausoleum was discovered last summer. It is the first vaulted tomb with a rolling stone on its side. It belongs to the 2nd/3rd century CE. Clearance will be continued this summer.

At Rosh Ha-'Ayin, while laying irrigation pipes to the Negev, Mr Avraham Eitan cleared the affected area, revealing tombs of the Middle and Late Bronze Ages and a monumental Roman building. The building was of hewn stone—two rooms with a paved square in front. Steps led to the square. In one of the rooms a sarcophagus of stone with decorations was found, but it had already been rifled in ancient times. In the square, there were remains of a tomb in which was a stone sarcophagus containing glass bottles and a pottery bowl.

### *Agricultural Fortress at Tirat Yehuda*

During quarrying operations at Tirat Yehuda, not far from Ben Shemen, remains of a large fortified building were discovered. The building was square and its walls consisted of two rows of very big hewn stones. Within were two courtyards, each surrounded by rooms which had been used as storerooms, workshops or living quarters. Two industrial installations—an oil press and a dyeing plant—were found, as well as some three hundred bowls of the Hellenistic period. It is probable that this building was destroyed just before the rise of the Maccabeans or possibly even during the revolt. The earliest remains are from the sixth century BCE and the latest from the middle of the second.



## THE PALESTINIAN TARGUM

By Prof. DR ALEJANDRO DIEZ-MACHO *M.S.E.*

University of Barcelona

### 1. *Discovery*

In the Summer of 1949, while I was studying the manuscripts of the Targum Onqelos, together with a fellow-scholar and teacher, we came across one with the following title inscribed on the first page: *Targum Humash Yerushalmi*. Since I was at the time engaged in the preparation of a critical edition of the Targum Onqelos, an Aramaic paraphrase considered as canonical by Judaism, I did not bother to investigate if that title was factually correct, even though that particular manuscript had the title Targum Onqelos on its cover, since I knew that the title Targum Yerushalmi is sometimes given simply to the Targum of Jonatan ben 'Uzziel from the Pentateuch (cf. Zunz, *Die gottesdienstlichen Vortraege der Juden*, Frankfurt 1892, p. 73, note b). I therefore believed that it was a copy either of Onqelos' or of Jonatan ben 'Uzziel's Targum from the Pentateuch, and not interesting because of the Italian calligraphy in which it was written—late Hebrew-Italian.

During the following years, however, my interest in the Palestinian Targum grew, especially after having had new fragments of it published, based on discoveries I had made while at the Jewish Theological Seminary of New York in the years 1955 and 1956. Back from the United States in 1956, I asked a colleague who was studying in Rome to go to the Vatican Library and to copy the first page of the Neofiti 1 manuscript—the one previously referred to. As soon as I had perused the copy of this page, sent to me by my diligent friend, I realized that the manuscript in fact contained the Palestinian and not the Onqelos or Jonatan ben 'Uzziel's Targum.

Refusing to credit such an interesting discovery, I requested Father Albarreda, Director of the Vatican Library, to send me a microfilm copy of Neofiti 1 as soon as possible. When this reached me, I began a detailed study of the text of Neofiti 1, from photographic enlargements I had had made. Comparison of the new text with the fragments of it which were published by Kahle in his book *Masoreten des Westens II*—in which he collected fragments he had discovered among the manuscripts of the Cairo Geniza—and with the fragments of the Palestinian Targum which I had published—from the same Geniza—removed all doubt that the text of the Neofiti man-

uscript from the Vatican contained a text which coincided with that of the above-mentioned fragments, though not with pseudo-Jonathan ben 'Uzziel Targum. We had, therefore, discovered the whole Palestinian Targum. Complete, because the Neofiti 1 manuscript of the Vatican contains, in its 450 pages, a paraphrasing of the whole Aramaic-Palestinian, that is the Palestinian Targum. There was no verse which was not either literally translated or paraphrased in the Palestinian Aramaic.

My assistant arrived at the same conclusion: it was a complete copy of the Palestinian Targum.

I sent a brief note about the discovery to the Spanish magazine "Estudios Biblicos", published by the Higher Council of Scientific Investigations, under the headline: *A copy of the entire Targum Yerushalmi in the Vatican Library*", "Estudios Biblicos" XVI (1956) pp. 446-7.

Some time later, I sent a more complete note to the Council's magazine "Sefarad", which was published under the title: *A copy of the entire Palestinian Targum in the Vatican Library*, "Sefarad" XVII (1957) pp. 119-121. Photographs of pages 92b and 93a of the manuscript were published together with the article.

The "Arbor" magazine of the Higher Council immediately followed suit with "The Complete Palestinian Targum: a new and important discovery of the Spanish Aramaic scholars, XXXVI (1957), pp. 516-518, as did the magazine "Punta Europa", No. 14 (1957) pp. 116-117.

The note in "Estudios Biblicos" immediately drew the attention of the magazine "Biblica" of the Biblical Pontifical Institute of Rome, which in the same year published the announcement of the discovery in a brief article by Father Boccaccio S. J., after going to the Vatican Library to verify the discovery: Father Boccaccio: *Integer Textus Targum Hierosolymitani primum inventus in codice Vaticano*, "Biblica" 38 (1957) pp. 237-239.

Various foreign specialized magazines became aware of the discovery. Matthew Black accepted it in his article *The Recovery of the Language of Jesus*, "New Testament Studies", III (July 1957) p. 305.

This same author wrote about the discovery in an article *Die Erforschung der Muttersprache Jesu*, "Theologische Literaturzeitung", No. 9 (1957), transcribing the note published in "Estudios Biblicos" and adding information we sent him by letter. He also examined some photographs of the Neofiti 1, shown to him by Prof. Paul Kahle. His conclusion was the same: the whole Palestinian Targum had been discovered. He ended his article with these words: "All those who are interested expect with great anticipation the publication of the facsimile by A. Diez Macho and we congratulate him on this important discovery, the importance of which is second only to that of the Aramaic scrolls found in Qumran" (ibid p. 664).

We first advised Kahle, the German specialist in these matters, of the

discovery by letter. On 9 January 1957, he replied to me: "My cordial congratulations. This discovery is indeed outstanding. It is a truly extraordinary event. How important will it be to compare this new text with the Jonatan ben 'Uzziel Targum."

Kahle requested photos of the Neofiti 1 manuscript from the Vatican and, after having studied them, wrote me on 28 March 1957: "I have now compared the text discovered by you with my publications from the Geniza, and there is not the slightest doubt that we have here the Palestinian Targum, and that your discovery is of the greatest importance".

Regarding the publication of the New Targum, Professor Kahle went on to write: "This is naturally of extreme importance".

On 30 March 1957, Professor Black wrote to me about the publication of the Palestinian Targum: "I hope that your edition will appear very soon and be available to all of us who are so excited about this important discovery".

Two weeks later I received a letter from Professor Rowley of Manchester, in which he expressed his eagerness for the publication: "I understand that you have in preparation an edition of a complete Palestinian Targum found in the Vatican Library in Rome. This is most exciting news..."

In the Summer of 1957, the Second World Congress of Jewish Studies took place in Jerusalem, Israel. As I had been invited to deliver a lecture at the Congress, I seized the opportunity to present the Neofiti 1 manuscript to scholars from all over the world assembled there.

From that moment on, the Neofiti manuscript was a text universally known to specialists in biblical studies and Hebraic-Aramaic scholars, a manuscript whose publication is universally awaited with interest. A considerable number of copies, either in microfilm or in photographic enlargements, circulates through the scientific world, thanks to which various research papers on this Targum, or on other subjects related to it, are appearing.

## 2. Description of the Neofiti 1

The Neofiti 1 codex is so called because it belongs to the collection of the *Pia Domus Neophitorum* of Rome, an institution that had once housed converted Jews, and therefore possessed a select collection of Hebraic manuscripts. This collection was handed over, during the reign of Leo XIII, to the Vatican Library, where it formed the Neofiti collection. Our manuscript is No. 1 of the collection. In 1891, Gustavo Sacerdote published the catalogue of the Hebraic manuscripts of this collection, *The Hebrew Codices of the Pia Casa de Neofiti in Rome*, Atti dei Lincei, Series IV, vol. IX-X. *Memorie storiche e filologiche*, Vol. X. But the author of this catalogue, for some inconceivable reason, described the Neofiti 1 manuscript as Targum Onqelos, an



enormous error which for many years prevented the complete text of the Targum reaching research scholars.

The codex contains 450 pages of parchment in several handwritings. From Genesis 1,1 until 18,18 the writing is by one hand, the same which copies Leviticus 1,1—22,10. The second handwriting runs from Genesis 18,18 through Exodus 40,38 and then Leviticus 22,10—23,28. The third from Leviticus 23,28 until the end of the book. In Numbers 1,1 a handwriting which differs somewhat from the former is found, but as it progresses, the scribe changes his handwriting until it becomes similar to that of the third section. Thus, it seems that the manuscript was copied by three different scribes, the last of whom is the author of the colophon which appears on page 450 and, translated from the Hebrew, reads as follows :

“It was finished by the hand of the humblest of the doctors, Menahem, son of the honourable Rabbi Mordecai, doctor—may he be guarded by his Rock and Redeemer—, son of the honourable Rabbi Moshe, of happy memory, also a doctor, son of the most honourable Menahem, outstanding doctor among doctors. And he wrote it for the great savant Master Egidio—whose glory may be exalted—here in Rome, in the splendid month of Adar. Meditate on God’s wonderful deeds”.

Contained in the adjective “splendorous” (in Hebrew “hanehedar”-hnhdr) is the date when the copying of the manuscript was completed, i.e.,  $5+50+5+4+200=264$ , namely the Jewish year 5264, which corresponds to 1504 CE.

Someone suggested that the Neofiti 1 was originally a copy of the Palestinian Targum done by Elias Levita. Levita, however, could not have copied it personally, as is shown by the colophon and by the characteristics of the handwritings. They differ from that of Elias Levita, which we know from his autographed writings. Neither could he have requested that this manuscript be copied, for in 1504 he had not yet arrived in Rome.

As we can see from the colophon, the copy was made for the Cardinal Egidio da Viterbo, a humanist interested in the Targumim, who died in 1532. The eulogy, “whose glory may be exalted”, is only applied to living persons.

In the margins of the Neofiti 1 manuscript, notations have been made regarding a quantity of textual variations, which have also been included, in great quantity, between the lines. The scribes of these variations are, it seems, the same ones who copied the text, although they used cursive or half-cursive lettering.

These variations have been copied from the same source by the different scribes. Those in the pages written by the second scribe are somewhat difficult to read, partly because of the very small size of the writing but even more so because the ink is greatly faded. Normally, black ink was used but

from page 347–397b the notes are in red. In general, however, the basic text as well as the variations are easily readable, as the manuscript is of relatively recent origin and in an excellent state of preservation.

It is rather difficult to use the marginal variations to help in the preparation of a critical edition, as the text often lacks the *circellus* which normally indicates the exact point to which the variation refers. As a result, we do not know to what word or group of words the marginal notes relate. The variations between the lines present no difficulties, as they are written exactly above the word to which they refer. What is more, they are of little consequence and almost always repetitive.

There is almost no punctuation in the manuscript. Some Tiberian vowels are indicated, but only sporadically. A systematic vocalization is found only in Genesis 40, 23–41,8. There are no diacritics or accents. The only punctuation is a colon at the end of a phrase (*sof pasuq*), indicating the end of the Aramaic verse. There is also a colon after the beginning of the corresponding Hebrew verse.

As already stated, the Neofiti 1 manuscript contains the whole text of the Palestinian Targum. Twice, on both obverse and reverse sides of the first page, the first scribe wrote that it contains the *Targum Humash Yerushalmi*.

### 3. *Importance of the Neofiti 1 manuscript*

First, it has an importance which we could term “quantitative”. Until its discovery, we only knew some fragments of the Palestinian Targum, as a result of which it was called the “Fragmentary Targum” (Fragmententhargum of the M. Ginsburger edition). We possessed the fragments published in the first Rabbinical Bible of Venice, 1517–18, by Felix Pratensis, which, according to calculations made by Zunz (op. cit. p. 80, note d), consisted of 1/3 of Genesis, 3/20 of Exodus, 1/14 of Leviticus, 1/5 of Numbers and 1/4 of Deuteronomy.

This Fragmentary Targum has been retained not only in the Rabbinical Bible but also in some others; the manuscript 110 of the National Library of Paris, which was edited by Ginsburger: “Das Fragmententhargum” (Targum Yerushalmi zum Pentateuch), Berlin, 1899. In this Ginsburger edition, variations of another manuscript Targum have been collated, the manuscript 440 of the Vatican Library. The same applies to the variations of the fragmentary manuscript of Leipzig 1.

Another manuscript of the Fragmentary Targum is that of Nüremberg which, on the whole, coincides with the text published in the first Rabbinical Bible—there is only a small variation in *matres lectionis*—which leads to the belief that the Rabbinical Bible copies the Nüremberg ms.

All these manuscripts contain essentially the same verses of the same Palestinian Targum.

The publication, by Kahle, of new fragments found in the manuscripts of the Cairo Geniza, in his *Masoreten des Westens II* 1-65 somewhat enlarged our collection of fragments of the Palestinian Targum.

The writer also found some additional fragments (Nuevos fragmentos del Targum Palestinense, "Sefarad" XV, 1955, 31-39). Two new fragments appeared in "Cahiers Sioniens" of Paris, which have for four years been awaiting publication in "Homage to Renée Bloch". There are the ms 501, page 1, of the Library of the Jewish Theological Seminary of New York, and the ms 605, pages 6-7, of the same Library. The first contains the Palestinian Targum from Genesis 2, 17-3,6 and the second, Exodus 14, 14.14; 14.29-15.1; 17.15-16.

Also in the same "Homage", another small fragment studied by Prof. Millas Vallicrosa, the Ms S.B. 66 of the University Library of Cambridge, is due to appear: Exodus 39,23-30.

I recently found a large fragment of the Palestinian Targum from Exodus among the microfilms of the targumic manuscripts sent to the Higher Council of Scientific Investigations, which I photographed in the Palatina Library of Parma.

I also found new fragments of "Tosefta" to the Palestinian Targum. In my publication *New important biblical manuscripts in Hebrew or Aramaic*, "Sefarad" XVI (1956) no. 11, I mentioned these manuscripts which upon my request were also published, in "Revue des Etudes Juives" NS XVI (1957) 5-26, by Pierre Grelot of the Catholic Institute of Paris: *A targumic "Tosefta" on Genesis XXII in a liturgic manuscript from the Cairo Geniza*.

I found other fragments in the University Library of Strasbourg: ms 4017, Exodus 19,25-20,13. Please refer to my catalogue *Valuable biblical manuscripts in the National and University Library of Strasbourg*, "Estudios Biblicos" XVI (1957) no. 1. Also see small fragments of targumic Tosefta in my publication, *New fragments of targumic Tosefta*, "Sefarad" XVI (1956), pp. 313-318.

Among the thousands of microfilms or photographic copies of manuscripts collected in the Institute of Hebrew Manuscripts of the Ministry of Education and Culture of Israel, my good friend Dr N. Aloni, its Director, called my attention to another small fragment of the Palestinian Targum which came from Germany. In the Catalogue of Targumic mss from the Kauffmann Collection of Budapest, published by Dr Yehudah Komlos, in the Hebrew magazine "Sinai", XV (1952), some more fragments are mentioned.

Taking all the fragments into consideration, only a small portion of the Palestinian Targum was known to us. The importance of the Neofiti 1 consists primarily in that it gives us the complete text of this Targum, which was lost for centuries.



The intrinsic importance of it derives from its being a very old translation from the whole Pentateuch into the "Palestinian" Aramaic, done by Jews from Palestine, not in literal translation form, like the Onqelos Targum, but very often paraphrased, which implies a very old exegesis of the sacred text.

At the International Congress of *Vetus Testamentum*, held in Oxford in 1959, I had the opportunity to stress the importance of the Palestinian Targum, proving that the text—not the manuscript copy which is, as we emphasized, from the 16th century—of the Neofiti 1 is from the first or second century CE, but that the basic text of this Targum already existed before Christianity. This fact explains why the Palestinian Targum predominates in the Gospels and Paul.

At this conference it was also demonstrated that the language in which the Targum is written is Aramaic from Palestine—the Aramaic which was spoken in Galilee—a dialectic Aramaic which was surely that spoken by Jesus Christ and was the language used by him while preaching the Gospels. Because of this linguistic aspect, the Neofiti 1 makes it possible for us to compile a grammar and a considerable dictionary of this interesting Aramaic which was spoken at the time of the origins of Christianity (see comments on the conference in *Supplements to Vetus Testamentum*, Vol VII, Congress Volume, Oxford 1959: *The recently discovered Palestinian Targum: its Antiquity and Relationship with the other Targums*, pp 222–245).

Another of the great advantages of the Neofiti 1 is that it dispels the enigma hanging over the text and the language of the Targum Pseudo-Jonatan ben 'Uzziel from the Pentateuch and clarifies the connection between the Targums Onqelos, Palestinian and Jonatan ben 'Uzziel. It transpires that the Pseudo-Jonatan is a linguistic and textual mixture of the Palestinian and Onqelos Targums which came down to us in a mediaeval edition.

Because of these and other reasons, it is obvious why the critical edition of the Palestinian Targum, on the preparation of which we have been working since the day of its discovery, is being awaited with such eagerness.

## REVIEWS OF BOOKS

THE WORLD OF THE OLD TESTAMENT, by CYRUS H. GORDON. Phoenix House, London, 1958; pp. 312.

It is always a pleasure for the student of the Hebrew Bible to turn from specialized articles and heavily-documented studies and read through a popular account of the Bible's setting in the Near East. The pleasure is augmented when the author is a veteran semitist, an original scholar and a fluent writer. Cyrus Gordon, Professor of Old Testament at Brandeis University, is such a writer, and *The World of the Old Testament* (being a revised edition of his *Introduction to the Old Testament*, 1953) is such a book. The author has distilled years of pioneering research into it as well as the conclusions of his scholarly articles throughout the years. The result is a brief and lucid introduction to the Bible's background from the dawn of (written) history to the domination of Hellenism over the civilized world. The book has the advantages of great breadth of view, ebullient originality and the synoptic vision of the author, whose prodigious parallelism has made him something of an *enfant terrible* in the scholarly world.

The early chapters lead the reader

into the world of the ancient Near East. They are generally convincing, and always stimulating, reaching a climax with the excellent chapter on Ugarit (VI). The last background chapter (VII) argues a favourite thesis of the author's, that Homer and the Near East have a common denominator, the result of contact between their cradles of culture by sea, and by land (via the Hittites), both fusing in the area around ancient Ugarit.

This exciting proposition is *a priori* quite reasonable, and it is not unlikely that "scholarship is about to enter an era when the great classics of Greece and the treasures of the ancient Near East will illuminate each other as never before" (p. 111). At the same time, the parallels paraded by the author fit his introductory rubric: "That general concepts are shared between Homer and the ancient Near East does not prove much, though it is of some interest." Gordon's work will, however, serve an invaluable heuristic function, and we may reasonably expect in its wake a series of thorough and specialized studies by recognized scholars, probing all aspects of the two cultures and their possible intermeshing.

This reviewer looks forward especially to a full-scale treatment of the languages concerned, by a team of scholars proficient in semitic and classic philology. Such a study, blessed with the finest tools of modern research, which has advanced immeasurably since the death of Gesenius in 1842, would be immensely valuable. It might do no more than reinforce the isolationist tendencies previously fashionable, or merely underscore the fact that our greatly expanded treasuries of material are still inadequate for such a comprehensive study. On the other hand, it might provide Prof. Gordon with the most reliable support for his assertions of affinity. It might even demonstrate that such bonds of language and literature antedate the period of cultural fusion which he proffers, and that we are in fact concerned more with common origins than interchange.

Two chapters are devoted to the setting of the *Genesis* narratives (and *Exodus* 1-2). The author largely eschews the thorny problem of documentary sources in this popular work, and pleads for a conservative approach to the Bible text. The remaining chapters complete the account, with an excursus on the thrilling discovery of a bilingual text in Phoenician and Hieroglyphic Hittite at Karatepe in Cilicia (XIII), and an epilogue to complement the prolegomena, on methodology (XVIII). The search for epic antecedents to poetic and prosaic sections of the Hebrew Bible (p. 293) offers promise of an exciting inquiry and we may

reasonably expect fruitful results from this realm of research in the future.<sup>1</sup>

By way of illustrating the value of such a study, even when taking issue with the author in specific application, we might cite the case of Amenemhet I who, out of anxiety for his throne, made his son co-regent, a precedent followed throughout the Middle Kingdom in Egypt (p. 63), i.e. before the Hyksos invasion. Gordon connects this usage with the coronation of Solomon prior to David's death (1 *Kings* 1) and to the coregency of Jotham with Uzziah (2 *Chron.* 26:21, 23). But the internal dynamics of these narratives reject this alien element. David's exceeding old age necessitated the designation of a successor, not a co-regent. As for the leper Uzziah, his son served him as vicar by necessity, as Gordon himself implies, when he learns from 2 *Kings* 7 (v. 3; cf. *Lev.* 13:45-46, 14:2) that lepers were prohibited from contact with society (p. 216). The institution does, however, clear up a textual problem, in a most natural place: *Exodus* 11:5 (and 12:29). The phrase "that sits on his throne" seems to apply to the first-born, not to the Pharaoh (cf. *T. Onkelos*, "who is destined to sit..."), and the precedent of Amenemhet I and Sesostri I clarifies and confirms the inner logic of the text.

One often hears, in Bible research, of the "religious genius of Israel." But more often than not, like da Ponte's *Araba fenice*, "Che vi sia ciascun lo

<sup>1</sup> See the pioneering essay of U. Cassuto in *Knesset*, Vol. 8, 1943 (Hebrew).



dice, dove sia nessun lo sa." While the author makes frequent reference to this creative force, his book leaves the clear impression that it was a kind of unconscious opportunism which took the Israelites onto the stage of Canaan just in time to inherit, and then transmit, the most lofty distillation of the best in Near Eastern religious thought. One wishes that scholars would be more specific in their conception of the religious genius they refer to, as in the monumental Hebrew work of Y. Kaufmann<sup>2</sup>, or else profess that, in the accepted terms of such an original genius, Israel had none.

The author tends to subordinate the Bible texts to his theses, especially in parallelist exposition. The treatment of the patriarchal narratives exemplifies this tendency: the background reconstruction is excellent and the text interpretation is weak. For example, the Bible does not condone guile in these stories. The Narrator moralizes very strictly, though he does not preach. The basic principle underlying the guile narratives is that deceit in all forms is evil. The parallel literary device is poetic justice (in rabbinic terms, "measure for measure"). Jacob's deceitful arrogation of the bedside benediction under cover of his father's optical darkness is requited poetically by Laban's exchange of Leah for Rachel under cover of nuptial darkness. The moral

is driven home in the reproof of Laban (the master of guile) to Jacob: "It is not so done in our country, to give the younger before the first-born" (*Gen.* 29:26).<sup>3</sup>

We might remark in conclusion that an introductory volume of this kind should contain at least one map of ancient sites and a chronological table. Prof. Gordon pleads scholarly humility on riddles for which the available information is inadequate, notably the chronology of the kings and the details of the Book of the Law discovered in 621 BCE. His adductions to the Bible situation and text proceed from an immense thesaurus of information and a rare creative genius. That the body of his suggestions will be refined in the scientific *agora* detracts in no way from the value of his pioneering contribution. In the field of pure science he has made strides forward in just this fashion<sup>4</sup> and his popular works are endued with the same buoyant originality throughout. *Ivan Caine*

<sup>3</sup> See U. Cassuto, *La Questione della Genesi*, Florence, 1934. A very brief summary of his arguments, written in Hebrew, is now available in English: *The Documentary Hypothesis*, Jerusalem, 1961. For a discussion of the latter, from which the above argument is taken, see CNFI Vol. XIII, No. 1.

<sup>4</sup> Gordon began publishing a comprehensive work on the epic literature of Ugarit at a time considered premature by most scholars, and he has remained one of the outstanding scholars in the field. See his *Ugaritic Handbook*, 1947 (Rome), *Ugaritic Literature* (1949) *Ugaritic Manual* (1955).

<sup>2</sup> *History of the Religion of Israel*, Jerusalem, 1952-56. A one-volume abridgement in English, by M. Greenberg, appeared in 1960.

EINFÜHRUNG IN DIE KONFES-  
SIONSKUNDE DER ORTHODOXEN  
KIRCHEN, by K. ONASCH. Samml.  
Goeschen, Bd. 1197/1197a. Walter de  
Gruyter, Berlin 1962, pp. 291.

This little book is what it pro-  
claims to be, an introduction to the  
Orthodox Churches. The Nestorian  
and Monophysitic Churches are ex-  
cluded, as heterodox. The author en-  
deavours to investigate objectively the  
totality of the facts available. Thus  
he rejects an initial selection, as  
needs to be done in any study with  
a limited purpose. Trying to get  
down to the facts, he avoids the use  
of "Geschichtsbilder," i.e. the reduc-  
tion of the dynamic and complex  
reality into a static image.

The author outlines the history and  
the actual situation of the Oriental  
Churches, their liturgy, hierarchy,  
canon law, their mission, monasti-  
cism, their piety and theology. There  
is a good bibliography for further  
study—in which one looks in vain,  
however, for such classical names as  
Jugie, Cordillo, Palmieri—and a use-  
ful index that enables the reader to  
find his way through the 291 pages,  
filled with data from liturgy, hagio-  
graphy, heortology, canon law, his-  
tory, hymnology and also about the  
heresies.

The method followed is essentially  
sound. It should be remarked, how-  
ever, that any pocket-book, endea-  
vouring to cover a subject as wide  
as this, presupposes an initial selec-  
tion from the immense mass of the  
facts available; and a description of  
the essentials in such a way as to  
afford the reader a true and harmo-

nious representation of the complex  
historical reality. Success or failure de-  
pends on the author's sincerity and  
equilibrium, informed by wisdom.

Generally speaking, Prof. Onasch  
has succeeded in presenting a read-  
able and interesting book. He shows  
himself an able guide through the  
several churches, each with its own  
history, traditions and special cha-  
racter. Perhaps the most interesting  
chapter is the last one, in which the  
theology of the Orthodox Churches  
is treated. On the one hand it is im-  
pressive to see how all appeal to the  
first seven Councils, to the Apostles  
and to Our Lord. On the other hand  
it is amazing to see how Khomjakoff  
(+1860) and the Slavophiles reject  
hierarchical and dogmatical bonds,  
so that finally it is no longer possible  
to speak of "the doctrine of the  
Church," as one is left with the theo-  
logoumena, i.e. the opinions of the  
theologians only. The old theory of  
the Third Rome and its mission is a  
typical illustration, showing how far  
Russian Christianity separated itself  
both from Rome and Constantinople.

A few critical remarks should, how-  
ever, be voiced. On p. 45, the author  
states that the position of the Ecu-  
menical Patriarchs had grown more  
and more difficult owing to the dip-  
lomatic intrigues of the Catholic and  
Protestant Powers, and goes on to say  
that the pattern of Western (abend-  
ländisch) Christian policies was al-  
ready at that time very questionable.

As a matter of fact, the Ottoman  
Empire did not distinguish between  
religion and nationality. The legal

position of the "infidels" was extremely precarious, unless a foreign power could protect them. Diplomatic intervention was therefore needed; also to protect church property and the interest of Christianity as such. The history of the churches of Mary in the Valley of Josaphat and of the Nativity at Bethlehem from 1200-1757 offers a typical example. It is hardly true that the Greeks were invariably the innocent part, the Western diplomats the intriguing scoundrels with wicked intentions.

Coming to our own Church of Jerusalem, we believe it to be rather misleading to say that, as a result of the Jewish-Arab war, its Metropolitan provinces "are now mainly titular dioceses" (page 75). Some of these historical sees had become titular long before. It is further definitely incorrect to add that, after 1948, the Metropolitan province of Nazareth and Ptolemais had disappeared. Nazareth has had a Metropolitan Archbishop at least for the last 10 years (in the person of Archbishop Isidoros), who also has the function and title of Ethnarch of the Coast of Phoenicia. On page 76 the church of Jerusalem is styled a "venerable Relic." "It consists mainly of Arabs and Syrians, who during the invasion (der "Einmarsch") of the Jewish troops suffered most severe excesses against the Christian population, witnessing the destruction and looting of churches and convents."

At this point your reviewer stopped to read the above lines once again. He then turned to the title

page, where he was surprised to see, that the book by Dr. Konrad Onasch of the East German University of Halle had been published in 1962 and not in Hitler's Germany of 1942.

In reality there had been no "invasion" of Jewish but one of Arab troops, and the Jewish forces had to fight a life-and-death struggle to defend their settlements, their children, their property. Nor was a campaign against Christian churches possible, either technically or psychologically. The Greek Orthodox Church in Israel has at present some 40 churches, some with a monastery or a school attached. The Community comprises some 17,500 souls (as compared with the 12-13,000 in 1949), thus being the second Christian Community after the Greek Catholic (20,000). Together with the other groups, the Christians number more than 52,000 souls. To say that their future in the State of Israel is as open to doubt as in the Moslem countries is to offer a prophecy based on what seems to the present writer an incorrect appraisal of the situation in those countries.

On pp. 150 and 223 there are some remarks about the origin and date of the Koimesis (Dormition) of Mary. The veneration of the Theotokos is there simply traced back to the more or less universal Mother cult. The author should have explained that the devotion to Mary in Armenia has (probably) developed out of an earlier cult of the Virgin Mother Church, no less than out of the old cult of Anahit: though the lat-



er provided the date 15/VIII (not 13/XIII).<sup>1</sup> The parallelism between the Virgin Mother of Jesus and the Virgin Church, the life-giving Mother of the individual believers, can easily be traced back through Augustine and Hippolytus in the West, and in the East through Athanasius of Sinai and Methodius of Philippi to Asia Minor, to the Apocalypse, where the Church is already described in lines which equally suit the Virgin Mary.<sup>2</sup> A parallelism that is hardly fortuitous can be found in the descent of the

F. Conybeare, *Rituale Armenorum*, Oxford 1905, 511.

H. Rahner, *Maria u die Kirche*, Innsbruck 1951, 44 ff, 105 ff.

Holy Spirit on the community gathered on Mt. Zion (in the presence of Mary), and the description of the Annunciation at Nazareth, when the shade of the Almighty came over Mary. The devotion to the Church included the devotion to Mary and vice versa. It is as old as the Apocalypse and the Gospel.

To sum up, the "Introduction" of Prof. Onasch is both interesting and useful. It suffers from the inevitable disadvantages of any condensation and has shortcomings stemming from bias. It is a book to be read and consulted but with the recommendation of Thomas Aquinas in mind: "De dubiis te certifica".

*James Meysing, OSB*

AR HAZETIM, by Rabbi M. Hacohen, with a foreword by Z. Warhaftig, published by the Government Printer, Jerusalem, 1962 (32 p.)

This booklet deals with the religious significance of the Mount of Olives according to the traditions of Israel, and is a well-documented piece of research, enhanced by many illustrations. In his quest for references to the Mount of Olives, the author has consulted the whole range of traditional Jewish literature (Bible, Talmud and post-Talmudic Rabbinical writings) as well as contemporary publications, including official documentary literature on the subject. The result is most rewarding.

The author shows that, as Agadic tradition has it, the dove which

brought Noah the olive-leaf plucked it from the Mount. In Temple times the Mount was the scene of sacred rites such as preparing ashes for purifications (Red Heifer, Numbers, XIX), or announcing the New Moon to the whole nation, by means of a chain of bonfires started there (Mishna Rosh-Hashana II, 2). After the destruction of the Temple, proclamations and festive celebrations—notably on Hoshana Rabba—again took place on the Mount. Tradition also connects the Mount with the Last Days: the coming of the Messiah and the resurrection of the dead.

As the author points out, the Mount is particularly significant because from ancient times up to our

own days it has served as an important, much-favoured, burial-ground.

As this study limits itself to the Jewish aspect, the importance of the Mount in the traditions of Christianity and Islam is not dealt with at length. It is hoped that an English edition (and perhaps also French, Italian and Spanish editions) will do justice to the interest these religions too have in the Mount.

There is indeed an urgent reason why the attention of the civilised

world at large should be drawn to the mountain. There have recently been reports of tombs removed, roads constructed and extensive buildings planned on this sacred hill, now in the hands of the Jordan authorities. The Israel Minister for Religious Affairs, referring to this situation in his preface to the booklet, expresses the fervent hope that the honour of this Holy Place, which is the heritage of every cultured nation, will be respected.

*A. Ehrman*

## CHRONICLE OF EVENTS

### IN MEMORIAM

#### RABBI YEHUDA LEIB HACHOEN MAIMON

On 10 July, Rabbi Y.L. Maimon, first Minister of Religious Affairs in the Government of Israel, died in Tel Aviv at the age of 87. On the following day he was laid to rest in the Sanhedria Cemetery in Jerusalem, where mourners from all religious communities and all walks of life paid him their last homage.

Rabbi Maimon Fishman (born in Russia in 1875) was one of the most prominent leaders of Orthodox Jewry, a renowned scholar and a wise statesman. He was one of the founders (with the late Chief Rabbi Kook) of the Chief Rabbinate of the Holy Land and among the chief promoters of the Mizrahi educational network in this country. Established here since 1920, he took a most active part in the political life of the Zionist Movement, serving, among other offices, as Chairman of the World Mizrahi Organization, member of the Zionist Central Committee and Vice-Chairman of the Jewish Agency Executive. His personal dream was the renewal of the *Sanhedrin*, but he never neglected, however, his scholarly labours. He was author and editor of several hundred books and articles in various branches of Jewish erudition. In 1937, he founded the 'Mossad Harav Kook', dedicated to the publication of rabbinical classics as well as modern religious works of high standard.

With the establishment of the State of Israel in 1948, he became a member of the Cabinet, with the portfolio of Religious Affairs; that Ministry from its very beginning included a department for Christian Affairs, and the publication of the 'Christian News From Israel' was also initiated during his period of office. After his retirement from political life in 1951, he dedicated himself entirely to his scholarly pursuits, among them editorship of the monthly magazine 'Sinai'.

ת'נ' צ' ב' ה'



#### REPAIRS AT THE GREEK ORTHODOX MONASTERY ON MT. ZION

At the beginning of July, repair work, partly financed by indemnities paid by the Army and the Ministry of Religious Affairs was started at the Greek Orthodox chapel and monastery on Mt. Zion. The building, which, owing to its position close to the border had for some time been occupied by military and other public authorities, was restored to the Patriarchate about a year ago. The basement of it, containing the chapel, will soon be opened for worship. The first floor will continue to house the 'Mt. Zion Committee'; but the upper storey, of some 16 rooms and halls, will be reserved for monks.

#### JESUIT FATHER HONOURED FOR SAVING JEWS

On 13 July, the Reverend Father Roger Braun was honoured with planting a tree in the Avenue of Righteous Gentiles on the Mount of Remembrance in Jerusalem. The ceremony was attended by the French Consul-General, members of the Catholic clergy, French members of the UN personnel in Jerusalem and representatives of the Ministry of Religious Affairs.

Père Roger Braun, a French Jesuit Father, played an important part in saving Jews from the hands of the Nazis—often at the risk of his own life. He distinguished himself particularly in helping Jewish children to escape to Switzerland and Spain.

In a lecture given to the *Amitiés Israel-France* in Jerusalem, Father Braun recalled the declaration of Pope Pius XI: 'Antisemitism is not Christian, because spiritually we are all Semites'. He concluded with an ardent appeal for friendship and 'dialogues' between Jews and Christians in an atmosphere of mutual respect for each other's convictions.

\* \* \*

To the list of Righteous Gentiles published in CNFI XIII, 2 p. 5-6, the following are now to be added.

Eugene Van Der Meersch (France), Leo Plateau (Belgium), Elkje De Boer (Holland), Asen Dimitrov (Bulgaria), Charles Coward (England), Anna Brazowska (Poland).

#### AFRICAN LEADERS VISIT ISRAEL

On 15 July, His Exc. Felix Houphouët-Boigny, President of the Ivory Coast, accompanied by his wife and several high dignitaries arrived in Israel for a ten day's State visit. During their tour of the country they

made a pilgrimage to the Christian holy places. While in Nazareth, the President and his party attended a solemn mass celebrated by Bishop Chiappero at the Chapel of the Terra Santa Monastery.

In the course of the current year, five other Heads of African States, and not a few Heads of Governments and Cabinet Ministers, most of them Christians, also visited the country.

As many African youths pursue their studies in Israel, (their number fluctuates between thousand and two thousand), arrangements have been made by the Israel authorities in cooperation with the Church organizations, in particular the United Christian Council in Israel, to provide for the religious needs and pastoral care of visiting Christian students from Africa.

#### NEW APPOINTMENTS IN THE CUSTODY OF THE HOLY LAND

On 15 July, the Custody announced the following changes of personnel in the administration of its houses in Israel. The Rev. Father Patrick Coyle was appointed *discreto* of the English tongue. Father Charles Cornille will be Guardian of the Terra Santa Convent in Nazareth; Father Antonio Battista, Superior of the Convent of St. Anthony in Jaffa; Father Joseph Jzal, Superior of the Convent of St. Peter in Jaffa; Father Caudenzio Govrnanti, Guardian of Mt. Tabor; Father Leonardo Lagana, Superior of Capernaum; and Father Isaiah Andres, Guardian of St. John in Acre.

#### FRANCISCAN NOVITIATE IN EYN KEREM

On 15 July, a resolution was passed by the discretoary of the Custody of the Holy Land to establish an institution for Franciscan novices in the Monastery of St. John in Eyn Kerem. Entry permits have already been granted to two Fathers and nine students (including one Armenian), all coming from Rome. The term of studies will be one year. After this period, the students will embark upon the regular curriculum of philosophical and theological studies. The Master of Novices will be the Rev. Father L. Realì.

#### MARONITE BISHOP OF TYRE VISITS HIS FLOCK IN ISRAEL

On 30 July, His Exc. Mgr Yousef Khoury, Maronite Bishop of Tyre, arrived in Israel for a three week's visit to the Maronite Community residing in Israel. Most Maronites here live in Gush Halav, Acre, Nazareth and Haifa, and all are under his jurisdiction.

While in Jerusalem, the Bishop discussed problems of religious signi-

ficance to his Community with the Minister of Religious Affairs. He also had a conversation with the Prime Minister's Adviser on Arab Affairs. In Haifa he was received by the Mayor and in Tel Aviv was guest of honour at a reception given by the Director-General of the Ministry of Religious Affairs.

#### CARDINAL TESTA SECRETARY OF THE CONGREGATION FOR THE ORIENTAL CHURCH

At the beginning of August, His Eminence Cardinal Gustavo Testa was appointed by Pope John XXIII Secretary of the S. Congregation for the Oriental Church in lieu of Cardinal Acacius Coussa, who died on 29 July. Both the Latin Patriarchate of Jerusalem and the Greek Catholic Archbishopric of Acre, Haifa and Galilee are under the jurisdiction of the above Congregation.

Cardinal Testa, born in 1886 in the diocese of Bergamo pursued his studies in Beyrouth, Jerusalem and Bergamo where he was for some time a student of Mgr Roncalli, now Pope John XXIII. He was ordained a priest in 1910 and archbishop in 1934.

Chosen to serve in the diplomatic field, Mgr Testa was Apostolic Delegate in Egypt and Palestine, and *Nuncio* in Switzerland. In 1959 he was created Cardinal and put in charge of the 'Fabbrica di S. Pietro'.

#### US EDUCATORS AND CLERGYMEN AT INTER-UNIVERSITY SEMINAR IN JERUSALEM

On 14 August, a week's seminar, organized by the Hebrew University in cooperation with the Jewish Agency and the Israel-American Society, opened on the University Campus. The theme was 'Contemporary Israel in the Perspective of History'. Among those attending were 17 professors of US universities and about twenty clergymen from the Baptist, Methodist, Lutheran, Episcopalian, Roman and Greek Catholic denominations; there were also two rabbis and a few other Jewish participants.

Papers on archaeology, Jewish and Christian religion, the Dead Sea Scrolls and aspects of modern Israel were read by leading Israel scholars.

The delegates toured the country and met public personalities, spending altogether about a month here.

#### BAPTISTS IN NAZARETH ORDAIN DEACONS

On 26 August, the first deacons in the history of Baptist work in Israel were ordained in the course of a 'laying on of hands' ceremony. The three



deacons ordained, all from Nazareth, were Mr. Fuad Hadad, now a student at the Hebrew University, Mr. George Letty and Mr. Suhail Ramadan. Rev. F. Sakhini, pastor of the church, presided over the service, which included the ordination rites by Dr. E. Scoggins and the charge to the deacons by Dr. Robert Lindsey.

#### NUNS IN SUMMER SEMINAR IN TEL AVIV

On 28 August, the second Summer Seminar for Arab Women, organized by the Women Workers' Council and the Histadrut Arab Section, was opened at Tel Aviv. The 34 seminarists included 12 Sisters of the Congregation of St. Joseph, who serve as teachers in Jaffa, Jerusalem, Ramla and Nazareth.

The object of the Seminar was to train volunteers for work in Arab women's clubs. There are at present 19 such clubs in Israel, in them Arab women are taught handicrafts and home economics as well as reading and writing, listen to lectures and see educational films.

Subsequently the twelve nuns joined as members the Jewish Labour Federation (Histadrut), stating that in this way they wished to show the appreciation for the work done by the Histadrut among Arab women.

#### TORRANCE SQUARE IN TIBERIAS

On 4 September, a square was named in Tiberias in honour of two Scottish doctors, David and Herbert Torrance. Dr. David Torrance founded the Scottish Mission Hospital in Tiberias in 1894 and worked there until his death in 1923. His son, Dr. Herbert Torrance, who joined him in 1921, continued the work until his own retirement in 1953. Father and son thus gave, between them, seventy years of dedicated service to the people of Galilee, Jews, Christians and Moslems alike.

At a reception in honour of Dr. and Mrs. Herbert Torrance, the Mayor of Tiberias presented Dr. Torrance with a golden pin badge symbolizing citizenship of Tiberias. Among those present were the Chief Rabbi, city councillors, and Government and municipal officials.

#### EXHIBITION OF ABEL PANN, 'PAINTER OF THE BIBLE'

On 4 September, a retrospective exhibition of paintings by Abel Pann was opened at the Artists House in Jerusalem. Among other exhibits there were a 'Moses', 'The Sacrifice of Isaac', 'Sarah in Pharaoh's Palace', 'Shu-amit and Solomon', 'Ruth' and 'Orpah'. It is to be regretted that hundreds

of his best works scattered throughout the world could not be borrowed for this display.

Abel Pann, born in Russia, received his artistic education in Paris. He settled in Palestine in 1920 and has applied himself mainly to biblical subjects. His work has been repeatedly exhibited in countries of Europe and America. In 1924, 1925 and 1954 he published collections of coloured reproductions entitled 'Genesis', 'The Bible in Pictures' and 'Biblical Figures'. A French critic once said of his work: 'At last the Bible as seen with the eyes of Shem and not with those of Japhet'.

#### CATHOLIC PILGRIMS FROM THE REPUBLIC OF TOGO

On 25 September, a group of pilgrims from the West African Republic of Togo, arrived in Israel for a week's visit. The party was led by the Rev. Father Gbikipi, and in it were four priests, several senior civil servants and a number of ladies. The tour included a pilgrimage to the holy places and visits to towns and villages of modern Israel. On 1 October, the visitors were the guests of honour at a lunch given by the District Commissioner of Jerusalem.

The Catholic Church of Togo was founded in 1829, and today numbers about a quarter of a million souls, grouped in the dioceses of Lomé, Sokodé and Dapango. Its head is His Exc. Mgr Dosseh, Archbishop of Lomé, who is assisted by two missionary bishops. A seminary is actively engaged in training the native clergy of this rapidly expanding church.

#### FEAST OF THE HOLY CROSS IN JERUSALEM

On 26 September, a large congregation of Greek, Arab and Russian Orthodox inhabitants from various parts of the country gathered at the ancient Monastery of the Holy Cross in Jerusalem to celebrate the annual festivity, which is observed on 13 September according to the Julian calendar. The liturgy was performed by the Very Rev. Archimandrite Ignatius, assisted by Deacon Vinkentios who is in charge of the monastery. Among those present were the Greek Consul, Mr. Mavromichaelis, and members of the Russian Patriarchal Mission in Jerusalem.

#### JEWISH NEW YEAR 5723

On 29-30 September, Jews in Israel and the world over observed the solemn festival of Rosh Hashana. On this occasion, the President of the State extended greetings to all citizens of Israel and to its residents 'of every community and faith'. In his message he referred particularly to the

FROM THE ABEL  
PANN EXHIBITION



*Left:* 'Little Francis of Assisi' (actually a portrait of the artist's younger son Eldad who fell in the War of Liberation)

*Below:* 'The Sacrifice of Isaac'





happy cooperation between Israel and the emerging nations of Africa and Asia. 'Eight Heads of State and many Heads of Governments visited Israel in the past year and thus demonstrated the importance of Israel as a focal point for lovers of peace throughout the world', he said. He concluded with a prayer for a year of peace and prosperity for all dwellers on earth.

On the Eve of the festival the President received members of the Diplomatic Corps, who offered their good wishes to the First Citizen and to all the people of Israel.

#### PROF. JOACHIM JEREMIAS AT THE SWEDISH THEOLOGICAL INSTITUTE

On 15 September, the Swedish Theological Institute in Jerusalem entered on its 13th academic year. The courses were attended by a group of Scandinavian theological candidates, as well as by Prof. Martin-Achard of the University of Geneva, and by several American scholars. Special emphasis in the first semester was placed on the study of the Dead Sea Scrolls and their import for the understanding of the New Testament. But rabbinical literature, including Talmud, was by no means neglected. Ugaritic and modern Hebrew were also pursued.

The main event in the semester was a series of eight lectures on the 'Hymns in the New Testament', delivered by Prof. Joachim Jeremias, author of the well-known work on 'Jerusalem zur Zeit Jesu'. Hymns, or remains of hymns, are numerous in the New Testament. Through them the early Christian congregations expressed their joy, their faith, their teaching. Prof. Jeremias stressed that much of their contents is based on Jewish thought and tradition. His lectures were heard by many local professors and scholars, who took a lively part in the discussions that followed.

In the Spring semester 1963, the following courses will be held: Rabbinical Exegesis of the Bible; Passover Hagada; the Jewish Prayer Book; Biblical and Targumic Aramaic; Ugaritic Texts. A former student of the Institute and the Hebrew University, Jas van Zijl, MA (South Africa), will be Assistant Director. Two guest-lecturers from European universities are expected.

The first 'Annual of the Swedish Theological Institute', containing contribution by P. Ackroyd, G. Gerleman, H. Kosmala, S. Talmon, B. Noack, G. Lindeskog and A. Schalit, has just been published by E.J. Brill, Leyden.

## ISRAEL INVITED TO THE OPENING OF THE VATICAN COUNCIL

On 11 October, an Israel delegation, invited by the Secretariat of the Vatican State, was present at the opening session and ceremonies of the Second Vatican Council at the Basilica of St. Peter in Rome. The delegation, headed by Mr. Maurice Ficher, Israel Ambassador to Rome, included Mr. Ben-Zur, Israel Ambassador to Berne, and Dr. S. Colbi, Director of the Department for Christian Communities in the Ministry of Religious Affairs. The delegation attended a public audience given to the delegations of foreign states at the Sistene Chapel and a reception given at the Borgia Apartment by His Eminence Cardinal Amleto Giovanni Cicognani.

The Catholic Community of Israel was represented at the Council by His Beatitude Mgr A. Gori, Latin Patriarch of Jerusalem, and Their Excellencies Mgr G. Hakim, Greek Catholic Archbishop of Acre, Haifa and Galilee, Mgr D. Cappozzi, Archbishop-in-exile of Taiwan, and Mgr P.G. Chiappero, the Latin Patriarch's Vicar in Israel.

From 10 to 14 December, 128 Church dignitaries, including several Archbishops—all participants in the Council—visited Israel at the invitation of Mgr Hakim. Their pilgrimage included Jerusalem (Mt. Zion), Eyn Kerem, Nazareth, Tiberias, and the Holy Places on the shores of Lake Gennesareth. They evinced interest in modern Israel and among other places visited Kibbutz Ginossar.

Mgr Hakim has explained that more Church dignitaries will be coming to Israel in 1963, at the end of the second stage of the Council.

## GREEK NATIONAL FEAST

On 20 October, the 22nd anniversary of OXY DAY (on which Greece, the first country in Europe, refused to surrender to Fascist domination) was solemnized in the churches of St. Simeon in Jerusalem, St. George in Jaffa, and St. Elias in Haifa. The services were attended by both Christians and Jews of Greek origin, as well as by Israeli friends of Greece.

His Exc. Mr. G. C. Papadopoulos, Greek Diplomatic Representative in Israel, accompanied by his staff, was of the congregation in the church of St. Simeon.

## GERMAN CHURCH LEADERS VISIT ISRAEL

On 2 November, a group of 32 leading German Protestants, guided by Dr. H. Grueber and including Dr. Kurt Scharf, Chairman of the

Council of the German Evangelical Church, Dr. E. Wilm, President of the Church of Westphalia, and Prof. Dr. W. Nisel, Moderator of the Reform Communities in Germany, arrived in Israel for a ten-day visit.

On 9 November, the 24th anniversary of 'Crystal Night', the visitors attended a memorial service for the victims of Nazism at 'Yad Va'Shem' in Jerusalem. At this ceremony, Dr. Grueber, who, during the Nazi persecution, had shown exceptional courage in helping Jews and will be remembered for his impressive testimony at the Eichmann Trial, made a moving appeal for forgiveness and reconciliation. Dr. Scharf stressed that the Evangelical Church in Germany feels itself co-responsible for the spiritual and moral attitude of the German nation toward the dreadful past. Dr. Wilm, expressing his admiration for new Israel, announced that a memorial church would be built in Germany, to keep future generations constantly aware of what happened in Hitler's time. On the following day, the visitors planted trees in honour of Dr. Grueber in a forest near Sanhedria, Jerusalem.

In the course of a trip to the north, a contribution of IL. 30,000 was handed over on behalf of German Protestants to the 'Ahvah' Children's Home and a further one of IL.45,000 to Kibbutz 'Shavei Zion', now engaged in excavating and restoring a 4th century Christian church, considered one of the most ancient in the world.

#### CABBALA AND BYZANTINE MEDIAEVAL MYSTICISM AT THE HEBREW UNIVERSITY

On 11 November, 'the rediscovery, in the 20th century, of 14th century Byzantine theology' was the subject of a paper read at the Hebrew University of Jerusalem by Dr. Hildegard Schaefer of the Foreign Department of the German Evangelical Church. Mrs. Schaefer, who is known for her work on 'Moscow, the third Rome', dealt with the doctrines of Gregory Palamas (a 14th century Archbishop of Thessalonica) and of his spiritual ancestry in early Christianity and in Alexandrian and ancient Judaism. Incidentally, she suggested the idea that Palamas might also have been influenced by Jewish mediaeval mysticism, perhaps through the medium of Cabbalists residing in Thessalonica.

#### PRAYERS FOR THE KING OF SWEDEN ON MT. ZION

On 14 November, a prayer was offered at the synagogue of Mt. Zion to mark the eightieth birthday of His Majesty Adolph VI, King of Sweden,



in the presence of His Exc. Mr. Hugo Tamm, Swedish Ambassador to Israel.

The service, conducted by Rabbi Z. Gotthold, was attended by members of the Swedish community in Jerusalem and Israel well-wishers of Sweden, including the State Comptroller, Dr. J.A. Nebenzahl, who formerly had been Honorary Consul of Sweden in Israel. Dr. S.Z. Kahana, Director-General of the Ministry of Religious Affairs, addressed the gathering.

An illuminated scroll, containing the prayer, was conveyed to the King through the Swedish Ambassador to Israel.

#### SOLEMN MASS AT QARYAT EL-ENAB

On 2 December, a solemn mass was celebrated at the Crusader Church of Qaryet el-Enab at Abu-Gosh on the occasion of the anniversary of its consecration. The ceremony was performed in the presence of Baron Christian de Sainte-Marie, Consul-General of France in Jerusalem. Mass was said by the Rev. Father Geoffroy, A.A., Superior of Notre-Dame de France in Jerusalem; the allocution was pronounced by the Rev. Father Marcel Dubois, O.P. The congregation, invited by Rev. Father Corquet, Superior of the Lazarists' Convent and Guardian of the French National Demesne at Abu-Gosh, included clergy, officials, notables and members of the adjacent Jewish villages.

#### THE SUPREME COURT RULES ON 'WHO IS A JEW?'

On 6 December, the Israel Supreme Court, sitting as a High Court of Justice, ruled that a Jew converted to Christianity cannot claim to be a Jew by nationality, in the meaning of that term in the Law of Return, 1950. It was the case of Oswald Rufeisen, a Carmelite monk, born a Jew but converted to Catholicism before coming to Israel in 1958.

The right of Brother Daniel (as Oswald Rufeisen is now called) to stay in Israel was not in question. Neither was he refused Israel citizenship by naturalization, which would be granted to him on application. Brother Daniel insisted, however, on principle, that he was entitled as an immigrant Jew to automatic Israeli citizenship under the Law of Return, 1950; and he also claimed the right to registration in the Population Register as a Jew of Christian persuasion.

By a majority of four to one, the Court rejected his claim and maintained that the term 'Jew' in the Law of Return, which is a secular ordinance, must be interpreted as it is commonly understood by the people

living in Israel, that is: 'a person who in good faith declares himself to be a Jew and does not belong to another religion'.

It is proper to emphasize that the decision of the Court was taken on the basis of the secular law; a strictly *halakhic*, i.e. Jewish religious interpretation would have deemed Brother Daniel to be a Jew.

#### MEMORIAL GATHERING FOR QUEEN WILHELMINA

On 8 December, a memorial gathering in honour of the late Queen Wilhelmina of the Netherlands took place at the Scottish Memorial Church of St. Andrew in Jerusalem in the presence of His Exc. Baron W.J.G. Gevers, Ambassador of the Netherlands. The ceremony was conducted by the Rev. M. Boertien, who spoke on the theme 'If I did not believe . . .' (Psalm 27:13). A prayer was offered by the Rev. J. Meysing, O.S.B., and an address delivered by Rabbi Dr. B. de Vries on 'the House of Orange and the Jewish Community in the Netherlands'.

Psalms and ancient hymns were sung, including the famous paraphrase of Psalm 23 by the great national poet of the Low Countries, Joost van Vondel.

#### ARCHIMANDRITE VLADIMIR TO BE RUSSIAN CHURCH REPRESENTATIVE IN GENEVA

On 23 December, a farewell party in honour of Archimandrite Vladimir Kotliarov, recently returned from Rome where he has been an observer on behalf of the Russian Orthodox Patriarchate of Moscow, was given by the Head of the Russian Ecclesiastical Mission in Jerusalem. Archimandrite Vladimir has now left for Geneva, where he will be permanent representative of the Patriarchate of Moscow at the World Council of Churches.

#### HEADS OF CHRISTIAN COMMUNITIES RECEIVED BY PRESIDENT

On 31 December, Mr. I. Ben-Zvi received at his Residence in Jerusalem the Heads of the Christian Communities in Israel. The Ministers of Religious Affairs and of Police, the Mayor and District Commissioner of Jerusalem, and a number of senior Government officials were present.

In his address, the President said: "I am happy to welcome you, eminent leaders of the Churches, and to offer you, and through you to all Christian residents and visitors in this country, my best wishes for a Happy New Year. The coming year is surely one in which the whole world will need our earnest and sincere prayers, especially in Jerusalem, the City of Peace,

so that humanity may once again know peace and concord. We pray for those who dedicate themselves with all their heart to the consolidation of peace in the world, that they may continue their precious endeavours, also that in Israel and in all countries on earth this blessing of the Bible may be fulfilled: 'And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither, shall the sword go through your land.' (Leviticus 26,6)."

#### CHRISTIAN STATISTICS

Recent figures compiled by the Department for Christian Communities in the Ministry of Religious Affairs show the total number of Christians in Israel—predominantly local Arabs—as 52,150. The number includes 5,700 foreign nationals—European and American clergy, social and educational workers and missionaries.

	<i>Local</i>	<i>Foreign</i>
<i>Catholics</i>		
Greek Catholic	19,000	
Latin	6,250	4,000
Maronite	2,700	
<i>Orthodox</i>		
Greek Orthodox	16,000	900
Russian Orthodox		100
<i>Eastern Rites—Monophysites</i>		
Armenian	900	
Coptic and Ethiopian	500	
<i>Protestants</i>		
Evangelic Episcopal Communion	900	
Anglican, Baptist and other	200	700

Within Israel's total population of 2,232,300, then, the Christians as a religious minority are second to the Moslems (172,000) and followed by the Druze community of 24,000. There are about 200 Christian churches and chapels, with a thousand clergy (including monks and nuns).

A striking feature in Israel's communal set-up is that the Christian religious courts are an integral part of the judiciary. Constitutionally, the courts of the recognized religious communities have exclusive jurisdiction in matters of personal status (marriage, divorce, alimony) and concurrent or incidental jurisdiction in other respects. Eight such tribunals function at present: three Greek Orthodox, two Greek Catholic, one Latin, one Maronite and one Armenian Gregorian.



## THE SANCTITY OF THE MOUNT OF OLIVES

By WILLIAM SANFORD LASOR

The Mount of Olives, the highest point in the range of hills to the East of Jerusalem, separated from the city by the Valley of Jehoshaphat through which flows the brook Kidron, is one of the places in the Holy Land that are sacred to Jews, Christians and Moslems alike. Throughout the centuries, from time immemorial, this hill has been, the scene of pious ritual and the goal of unceasing pilgrimage. Hallowed by followers of the three great monotheistic faiths, it is moreover associated with their common messianic expectations.

### THE MOUNT OF OLIVES IN JEWISH TRADITION <sup>1</sup>

Jewish tradition concerning the Mount of Olives goes back to the Bible. In 2 Samuel 15:30-32, we read that when David was fleeing from Absalom he went up by the "ascent of Mount olive" and when he and the people with him reached the top of the mount, they worshipped God. Somewhat intriguing is the reference to this mount in 2 Kings 23:13, called there *Har ha-Mašhit* (mount of *corruption* or of the *corruptor*). There is no doubt, however, as is evident from the Targum, that what is meant is the Mount of Olives. It is noteworthy that the Talmud, Shabbat 56b, reads *Har ha-Mišha* (mount of anointing) instead of *Har ha-Mašhit*.<sup>2</sup> The connection between "Mount of Olives" and "Mount of Anointing" may be the oil for anointing kings and priests, which was probably produced from the olives grown on the very mount.

The Prophets also speak of the Mount of Olives: Ezekiel (11:23) had a vision of the glory of God leaving the midst of the city of Jerusalem

<sup>1</sup> For material in this section I am deeply indebted to the work of Rabbi Mordecai Hacohen, *Har Hazeitim*, Government Printing Office, Jerusalem 1962, to whom I also wish to express my appreciation for his willingness to discuss several points with me. See also review by A. Ehrman of the above book in CNFI XIII, 2.

<sup>2</sup> [It is probable that the word *mašhit* (corruptor) for *mišha* is used by the biblical author ironically to express contempt for the fact that idols have been put up on that sacred mount. This is also evidently the opinion of the traditional Jewish Bible commentators Rashi, Radak, etc. Ed.]

to stand upon the mountain which is on the east side of the city. Zechariah in his prophecy concerning the coming of the Messianic Day, says: "And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east" (14:4). In the prophecy of Joel, the Valley of Jehoshaphat, at the foot of the mount, is the scene of the Last Judgment (Joel 4:2).

For the Agada, the Mount of Olives already was a significant spot in the time of Noah. In fact, the dove which was sent forth by him and returned with an olive leaf to indicate that the waters of the Flood had abated, had plucked that leaf from a tree on the Mount of Olives (Gen. Rabba 33,9; Lev. R. 31,8; Lam. R. 2,5). The mountain was indeed the stage of religious rites and ceremonies throughout the centuries. In the days of the First and Second Temples, the ceremony of the burning of the red heifer, (as described in Numbers 19), the ashes of which were to be gathered and carried to a clean place outside the camp, took place there (Para 3,6). The location was perhaps chosen because it fulfilled the scriptural injunction "directly before the tabernacle"; the Mount of Olives was directly before (that is east of) the Temple.

The first announcement of the New Moon used to go forth from the top of the Mount of Olives. The torches—flax on long poles of cedar dipped in oil—were carried to the top of the mountain and were not brought down until the signal torches of the second hill were seen. The signal passed from hill to hill until the whole exile was seen as a great bonfire (Rosh Hashana 22b).

The time for the burning of leaven on the eve of Passover was also signalled from the Mount of Olives. The following description is given in Pesahim 14a:

"Two cows were ploughing on the Har ha-Miśha; all the time that both of them were ploughing, the people could eat (leaven); one was taken, this indicated that they could not eat but they were not yet burning (the leaven); both were taken away, then all the people began burning".

The Palestinian Talmud, (Ta'anit 4,5) tells us that on the Mount of Olives were storehouses for the Temple:

"There were two cedars on the Har ha-Miśha: under one of them four ritually pure stores were selling, and one of them furnishing 40 se'ah of young doves every month".

After the destruction of the Second Temple by the Romans (70 CE), the Mount of Olives became the substitute for Mount Moriah,



A popular illustration of the Mount of Olives found on the opening page of many Hebrew books printed in Jerusalem since 1900. The Hebrew words are from Zecharia 14:4; "And his feet shall stand in that day upon the Mount of Olives". Above it is the east wall of the Temple Court with the golden gate. Higher up from right to left are the tombs of—: Bnei Hazir, Zecharia, Absalom and Cave of the Prophets. The large building on the very top of the hill includes the tomb of Hulda the Prophetess.

doubtless because of the vision of Ezekiel already mentioned (11:23). Religious assemblies, proclamations, prayers, processions and festivals, were held on the Mount of Olives. It was particularly important for *Hoshanna Rabba* of the seventh day of *Sukkoth*, (the Feast of Tabernacles), but it was also visited on all feasts and fasts. Until the partition of modern Palestine, Jews ascended the Mount of Olives on every occasion of distress and affliction, to pray there at the Tombs of the Fathers, particularly at the "tombs of the Prophets" and the "tomb of Huldah the Prophetess".

From a letter found in the Cairo Genizah, we learn that after the Moslem conquest, the hill was purchased by the Jews to secure their right of access for purposes of worship and burial.<sup>3</sup>

Perhaps the most interesting and important aspect of Jewish tradition is connected with the Latter Days. Here, according to the sages, the resurrection of the dead, will take place and those who are buried elsewhere will have to travel beneath the ground until they come to this place:

"The Holy One, Blessed be He, makes subterranean passages for them and they burrow and roll in them until they come under the Mount of Olives".<sup>4</sup>

This tradition is undoubtedly to be connected with the vision of Ezekiel and the prophecy of Zechariah (14:4); and there are also rabbinical discussions of *how* the mountain will "cleave" on that Day.

<sup>3</sup> The letter, dated from Jerusalem, 1057, was published by A.A. Harkavy in *Ozar Tôb* (1876), pp. 77–81, and by Jacob Mann in *Texts and Studies* (1931–1935), p. 189.

<sup>4</sup> cf. Mr. Hacoheh, *op. cit.*, pp. 14–15 and sources quoted there.



Because of this tradition, Jews for centuries have desired to be buried on the Mount of Olives, and it came to be known as the “place of the appointed time (or assembly) for all living” (beit mô’ed). Tombs in the Valley of Jehoshaphat date from pre-Christian times; one, (bêt hahopšit or qéber bnè hazîr) is dated to the time of the First Temple (that is before the sixth century BCE).

#### THE MOUNT OF OLIVES IN CHRISTIAN TRADITION

Apart from the significance attributed to it in the books of the Old Testament, the Mount of Olives is sacred to Christians especially on account of the events which occurred there during the final stage of Jesus’ earthly ministry. East of this mount in fact lies Bethany, the village of Mary, Martha and Lazarus, and the home that Jesus made his own during his last visits to Jerusalem. The “Palm Sunday” procession made its way from Bethphage and Bethany “on the Mount of Olives) (Mark 11:1 and parallels). From the Mount, as he travelled the road, Jesus wept over the city (Luke 19:41).

During the final week, Jesus spent his nights “in the mount that is called Mount of Olives” (Luke 21:37). On one of his journeys, he cursed the barren fig tree, and gave significance of a parable to his act (Matt. 21:17–19; Mark 11:12–14, 20–24).

On this mount, Jesus gave the “Olivet Discourse” in answer to his disciples’ questions concerning the end of the Age and the signs of his return to earth (Matt. 24–25; Mark 13:1–37); and it was in one of the olive groves that he retired to pray, on the last night, after the Last Supper. There he faced the agony of approaching death, left alone by his disciples, who were too sleepy to watch with him (Matt. 26:36–46). There he was betrayed by Judas with a kiss; there he was seized by the Roman soldiers and led away to be tried and crucified (Matt. 26:47–57).

It was on the Mount of Olives that forty days after his resurrection, Jesus met with his followers for the last time. There he gave his closing charge and promise, and then was received up into Heaven before the eyes of his followers (Acts 1:4–11).

Christian traditions have multiplied through the centuries, and the Mount of Olives has accumulated its share of them.<sup>5</sup> Since the fourth

<sup>5</sup> Most of the source material cited in this section can be found in Donatus Baldi, *Enchiridion Locorum Sanctorum* (Jerusalem: Typis PP. Franciscanorum, 1955), pp. 383–426 and 752–780.

century CE the Valley of Jehoshaphat has been identified with the Kidron Valley, being mentioned by the Pilgrim of Bordeaux (333 CE).<sup>6</sup> In the Breviary of Jerusalem (530 CE), which is the first text to identify the "Galilee" of Matthew (28,16) with a place on the Mount of Olives, the relationship of the Mount and the Valley of Jehoshaphat is indicated and then follow these words:

"There the Lord will judge the just and the sinners. And there is the river which will spew forth fire in the end of the age".<sup>7</sup>

Eusebius of Caesarea (265–340 CE) connects the ascension of Jesus with Ezekiel's vision of the departure of the Shekhina from the Temple. He also mentions a building erected by Constantine as a memorial to his mother Helena.<sup>8</sup> St. Paulinus Nolanus (403 CE) mentions the basilica of the Ascension and also the footprints left by Jesus.<sup>9</sup> Sulpicius Severus (405 CE) mentions the footprints.

Other events connected with Jesus' teaching ministry were transferred to the "Galilee" of the Mount of Olives. Aetheria (395 CE) describes a service she attended in the church called the Martyrium on the Mount of Olives. Under the church was a grotto where the Lord taught his disciples.<sup>10</sup> Reference to teaching his disciples is also found in the Breviary of Jerusalem. Bernardus Monachus (870 CE) tells that it was to the Mount of Olives that the Pharisees brought the woman taken in adultery, and that St. John wrote in marble the words which Jesus had written on the ground.<sup>11</sup> Daniel Abbas (1106–1107 CE) mentions a large church built over the grotto where Jesus taught the Lord's Prayer.<sup>12</sup> And Saewulf 1102 CE) records that the Lord wrote the prayer in marble with his own finger.<sup>13</sup> Franciscus Quaresmi (1626 CE) reports a tradition that a church by the name of St. Mark the Evangelist had stood

<sup>6</sup> Paulus Geyer, *Itinera Hierosolymitana saeculi III–VIII*, p. 23.

<sup>7</sup> Geyer, op. cit., p. 155.

<sup>8</sup> Dem. Evang. . . 4,18; Vita Constantini 41.

<sup>9</sup> Baldi, §610; Epist. 31, 4.

<sup>10</sup> Baldi, §609; Geyer, op. cit., pp. 82–91.

<sup>11</sup> John 8:8; Baldi, §626; T. Tobler et A. Molinier, *Itinera Hierosolymitana et Descriptiones Terrae Sanctae Bellis sacris anteriora et latina lingua exarata* (Société de l'Orient Latin, Série géogr. V; Genève, 1879), I, p. 348.

<sup>12</sup> Baldi, §631, 1; B. de Khitrowo, *Itinéraires russes en Orient* (Publications de la Société de l'Orient Latin, Série géogr. V; Genève, 1889), p. 24.

<sup>13</sup> Baldi, §630,3; D'Avezac, *Relation des Voyages de Saewulf à Jérusalem et en Terre-Sainte* (Paris, 1839), p. 33.



An illustration of the Mount of Olives from John Zualart's *Journey to Jerusalem*, Amsterdam, 1584.—(A) where Jesus ascended to Heaven; (B) tomb of St. Pelagia; (C) where Jesus foretold to the Apostles the Last Judgment; (D) where he taught them the Pater Noster; (E) where the Apostles composed the Credo; (F) Dominus Flevit; (G) where Mary received the palm; (H) Viri Galilei; (I) where the Apostle Thomas received the cingulum (belt) from Mary; (K) where she used to rest; (L) where Jesus left his three Disciples behind, to pray alone; (M) where he was apprehended; (N) the grotto where he prayed three times; (O) Gethsemene; (P) tomb of Mary; (Q) where Judas hanged himself; (R) tomb of Absalom; (S) stone bridge over Kidron Valley; (T) Jewish cemetery; (V) Valley of the Barren Fig Tree; (X) the road to Bethany; (Y) the road to Jerusalem; (Z) Kidron Valley.

on the Mount of Olives to mark the place where the Twelve Apostles composed the Apostles Creed.<sup>14</sup>

There is also an extensive history of Christian burials on the Mount of Olives, probably connected with the two fold tradition of the prophecy of Zechariah concerning the coming of the Lord and the promise of the angels at the time of Jesus' Ascension that he would return. The *anonymus Placentinus* (570 CE) mentions that James, Zebedee, and many of the saints lie in this mountain.<sup>15</sup> The tomb of Mary, the mother of Jesus, is mentioned in an Armenian description of holy places of the

<sup>14</sup> Baldi, §652,3; H. Vincent et F.-M. Abel, *Jérusalem Nouvelle* (Paris, 1914–1926), vol. II, chap. XIII–XIV, pp. 328–419.

<sup>15</sup> Baldi, §619.



7th century.<sup>16</sup> More frequently, and in earlier sources, the tomb of Mary, as well as the Garden of Gethsemane is located in the Valley of Jehoshaphat. The tombs of Joachim and Anne, parents of Mary, are considered by Grethenios (1400 CE)<sup>17</sup> to be in the same place; and Greffin Affagart (1533–1534 CE) not only locates these tombs there but also mentions another tomb “which some say to be that of St Joseph, spouse of the virgin Mary”.<sup>18</sup>

#### THE MOUNT OF OLIVES IN MOSLEM TRADITION<sup>19</sup>

The Moslems have had centuries less of time in which to develop traditions than either the Christians or the Jews. Nevertheless there are a few very important Moslem traditions associated with the Mount of Olives.

The most important by far concerns the Last Judgment. The Grand Assize of all mankind will take place in the valley between the Dome of the Rock (Harâm eš-Sarîf) and the Mount of Olives. Abu'Abdallah Ahmed el Hamazani, known as Ibn el Gaqih, describes it as follows:

“The Mount of Olives faces the Mosque (al Aqsa), and between them is found the Valley of Ben Hinnom, and from it 'Isa (Jesus) ascended to Heaven. And on the Day of Judgment all souls will be gathered to it and they will cross the bridge over the Valley of Jehoshaphat, some to Paradise and some to Gehennam.”

When Saladin conquered Jerusalem, he made the territory of the Mount of Olives a holy place, deeding it in equal parts to Sheikh Wâli ed-Dîn el Hakari and to the Imâm Sheikh Abu 'I-Hasan el Hakari and to their posterity. The deed was dated 17 Zu el Hija 584 Hejira, 1188.<sup>20</sup>

Burhân ed-Dîn el Farkah, a man of Damascus who died in 1329, wrote:

“This place the Moslems revere indeed from ancient times. The Moslem tradition rests on a deed of Saffiya, the wife of the Prophet who went up on the mount and prayed there”.<sup>21</sup>

<sup>16</sup> Baldi, §622.

<sup>17</sup> B. de Khitrowo, opicit. p. 178.

<sup>18</sup> Relation de Terre Sainte, pp. 104–105.

<sup>19</sup> For some of the material in this section I am indebted to Mr. J. Yehoshua, Director of the Moslem Department, Ministry of Religious Affairs.

<sup>20</sup> Mujî ed-Din, in Hd. Sauvaire, *Histoire de Jérusalem et d'Hébron* Paris (1876), p. 19.

<sup>21</sup> Barhân ed-Dîn, in his book *Bât al Nufûs ila zi-arat al-Quds el-Mahrus*.

The historian Shams ed-Dîn el Maqdisi (who died in 1364) records:  
"On the top of the Mount of Olives there is a mosque to Omar who prayed in it at the time of the conquest of the city; and also a church on the place from which 'Isa ascended to Heaven; and a place which is called by the name as-Sâhira—and this as-Sâhira is the ground of the resurrection, and blood may not be shed in it."<sup>22</sup>

Because of its association with the Last Judgment, Moslems, like Christians and Jews, have for centuries desired to be buried on and near the mount and there are many Moslem graves on the slopes of Wadi Sitti Maryam (as they call the Kidron Valley). A tomb believed to be that of the Jewish prophetess Hulda, and also that of the Christian St. Pelagia, is held by Moslems to be the sepulchre of *Umm Heir Râb'iah*.

### CONCLUSION

It is obvious that there is a close relationship between the three great monotheistic faiths with regard to the sanctity of the Mount of Olives. The source is clearly the Old Testament concept of the Valley of Jehoshaphat as the scene of the Last Judgment, and the prophecy about the Mount of Olives as the place where the Lord would come and stand on earth. Jewish desire to be buried on this sacred mound developed through traditions and legends that grew out of these and similar scriptural teachings.

For Christians, the spot is also sacred because of events in the life of Jesus. But Christians likewise accept the authority of the Old Testament, and accordingly believe that the return of Jesus at the end of the age will take place on the same mount from which he ascended into Heaven. The judgment of the nations, one of the subjects in Jesus' "Olivet Discourse", is generally expected to take place in the Valley of Jehoshaphat in accordance with Old Testament prophecy.

Likewise for Moslems, the place is associated with the Final Judgment of Mankind.

It is significant that all three faiths hold that this Last Judgment shall be an arraignment of *all* men. In this detail there is complete unanimity: the place between Jerusalem and the Mount of Olives, according to Jews, Christians, and Moslems, will be the place of the Final Judgment of all mankind.

<sup>22</sup> Abd el Rahman Ibn Mujeer ed-Dîn, in his book *Al Uns el Jabil bi Ta'arikh Al Quds Wal Kgalil*. Shams ed-Dîn abu Abdallah Mahmed ibn Ahmed (el-Muqaddisi) in his book *El taqâsim fi ma'arifat el aqalim*.

## A PRELIMINARY NOTE ON THE FIRST SEASON OF EXCAVATIONS AT TELL NAGILA, 1962

by RUTH AMIRAN

In 1959, the outline of a very large building, approximately 100 x 90 m., was discovered by R. A. Mitchell and S. Buelow on the surface of Tell Nagila during a survey conducted on that area. The conclusions were published in the *Israel Exploration Journal*, vol. 11, 1961, pp. 101-110.

Mr. Mitchell has since formed an association, Negev Biblical Excavations, Inc., for the purpose of digging in Israel and spreading knowledge of, and love for, the history and archaeology of the Holy Land among the widest possible circles in the United States; he is its Executive Director.

The first tell to be excavated by NBE was Nagila. The present writer, as Field Director, assisted by Mr. Avraham Eitan, recruited the staff for the expedition from students in the Department of Archaeology of the Hebrew University and of the Bezalel Art School in Jerusalem. A surveyor from the University's Department of Geography took part also, as well as many amateurs of archaeology from various parts of the world, of various religions and denominations, making the human complexion of the expedition very international indeed.

The first season lasted from 15 July till 15 September, 1962. Three areas were opened, but the main efforts were concentrated on Area A, chosen and marked in the middle of the tell, so as to examine the north-eastern corner of the large building discovered by Mitchell-Buelow and the terrace to its north and east. Area B, to the south of A, was opened for complementary information about the building, and Area C for the purpose of getting some preliminary knowledge about the city walls beneath the slopes of the mound.

The data resulting furnish a wide and interesting picture of the development of settlements on this sizeable site (over 11 acres). The large building seems to be composed of a huge central courtyard surrounded by one row of rooms. Its gate, or at least one of its gates, is in the middle of the eastern side (our Area B). It has lived through two successive phases, some





Tell Nagila, looking south-west

ral view of Area A: North-eastern corner of Middle-Ages large building on top. Street and houses  
of Middle Bronze II strata below





Paved courtyard of a Middle Bronze house

Middle Bronze II room with brick-made walls, pottery and animal bones on its floor







A group of small votive vessels, being cleaned by a student of archaeology



A typical Middle Bronze II scarab





Stone wall of a Middle Bronze II  
showing 2 periods of construction



A group of pottery *in situ* on a  
Middle Bronze II floor, contain-  
ing two bowls, one within the  
other, surrounded by five dipper-  
juglets

time during the Middle Ages, to judge from the Arab pottery found on one floor of the rooms, mostly quite swept up and empty. The former suggestion of Mitchell-Buelow to date it to the Israelitish period has, therefore, to be abandoned. We have now to search in historiographical Arabic literature for a possible mention of this khan-like building.

The great quantities of Iron Age sherds which make up the bulk of surface sherds picked up by any superficial exploration, caused us many surprises, much headache, and many problems which may only find a solution in the seasons to come. The remains of the Iron Age uncovered this year were mainly pits-silos found in Area A and in Area C. These pits-silos were dug into previous strata, and, besides pottery, contained much ashes. The character of the settlement of this period, its extension and relationship to the pits-silos still remain to be clarified. One conclusion, however, seems relatively clear that the identification of this site with Gath of the Philistines, which had been suggested by Prof. Mazar, has now become less probable than before.

The excavations of our main Area A, and in Area C, taught us that the site saw its period of prosperity during Middle Bronze II. In Area A we have dug remains of four successive strata of this period. This area seems to belong to a living quarter, where simple houses, composed of one room and a courtyard (to describe it schematically), are arranged on both sides of a street. The width of the street is 1.5 m. Pottery, utensils, implements and art objects unearthed in these houses are of the most common and characteristic of this period in Palestine. Mention should be made of eight scarabs, a cylinder-seal, decorated inlay-bones, a large quantity of pottery, grinding-stones and ovens. This city of the Middle Bronze II period was fortified all around in the standard manner of the period, and is customarily denominated as the Hyksos type of fortification. (The Hyksos, a Semitic-Hurrian people ruled Palestine and Egypt between 1730–1550 BC, approximately the period of the Patriarchs of Israel). It is a *terre-pisée*, or *glacis*, thrown on the slope of the mound in alternating layers of various kinds of soil found in the vicinity. On the top of the slope, brickwork was disclosed which seems to be a very thick brick wall crowning the sloping *glacis*.

Special reference should be made to the fragmentary remains of a very big structure brought to light in the south-western part of Area A in its uppermost Middle Bronze II stratum. No surmise as to its character or its plan is yet possible.

In Area A, beneath the four strata of the Middle Bronze II period,

we dug into the remains of three superimposed Early Bronze strata. The bed-rock has not yet been reached anywhere.

One can say that the fact of the Middle Bronze II city, or cities, lying so near the surface offers a very challenging prospect of advancing our knowledge of this important period in the history of Israel and of the whole Middle East.

## THE BIBLICAL CHRONOLOGIES OF THE PATRIARCHS

by JAMES MEYSING O.S.B.

(PART I)

### *Introduction*

Some years ago—it was in the summer of 1959—*S. Mackloet's* article: *Zur Zahlensymmetrie der Adamiten-und Semitenliste*,<sup>1</sup> called the attention of the present writer to an old hobby of his, the chronologies of the Patriarchs. The remarkable numbers and combinations of numbers, shown there, are a confirmation of the opinion that we have to do with a construction, and one thus far not comprehended.<sup>2</sup>

A couple of days afterwards, the following discovery was made: Gen. 5 and 11 do not give the ages of the Patriarchs at the time the sons were born, but the age of each father at the time of begetting. Thus understood, the biblical chronologies of the M.T. as well as of the LXX show a structure akin to that of Jubilees.

The schematic character of the main period from Abram onwards has been noticed many times before.<sup>3</sup> Thus the old and vexing question suggests itself again: how are the several main-periods of sacred history divided? This is an arithmetical puzzle, which will not be solved here. It is the humble purpose of the present paper to establish the authentic biblical chronologies of the Patriarchs. In a second paper the composition of the Samaritan chronology will be explained, and a few remarks will be made about the prospects of coming to an understanding of the chronological systems of the M.T. and of the LXX.

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<sup>1</sup> *Bibel und Liturgie*, Klosterneuburg 1957, 234ff.

<sup>2</sup> Cf. *C. Schedl, Gesch. des A.T.*, Innsbruck, 1(1956), 179–89.

<sup>3</sup> *F. Kugler, Von Moses bis Paulus*, Münster 1962, 162; *Schedl, o.c.*, 2 (1956), 101, 3 (1959), 410.



The chronological material for the period Adam-Abram is to be found in Gen. 5 and 11, where there is always the same formula: Father NN was N years old when he produced a son. Once a single link is grasped, the entire chronological chain, connecting Adam through Noah with Abram, becomes clear.

According to the normal meaning of the words, the father could have produced a son at any time during his Nth year. Consequently, the birth of Abram can not be fixed sharply, but, because of the "uncertainty" in the exact time of NN's procreation, already shows a margin of one year. After 19 forefathers, the age of each of whom at the time of reproduction is vitiated by an uncertainty of one year, Abram's year of birth can be fixed only within a margin of 19 years. If we take the usual meaning of the *words* of the formula, the chronological dates of Gen. would not enable us to arrive at a fixed and accurate chronology. On the other hand, if such a chronology exists, the stereotyped formula would bear a much more specific meaning. This leads us to introduce, as a *first hypothesis*, that where the Bible mentions that the father was N years old (e.g., 130), we must suppose that the meaning is that the father was *exactly* N years old (i.e., 130.00). The required exactitude of the time indication must be such that a chronology becomes possible.

Adam was created in the beginning of the first year: on the 6th day of the 1st month of the 1st year. This, on the astronomical time scale, and for a year of about 360 days, gives:  $5/360 = 0.014$  A.M. or, with a precision sufficient for our purpose, 0.01 A.M.<sup>4</sup> Consequently, Adam produced Seth at the moment 130.01 A.M., i.e., in the beginning of the year 131 A.M.

The next question to be tackled concerns the exact meaning of *wayyoled*, which was rendered provisionally as *when he produced*. Is the real meaning, in the stereotyped formula, *when he begot*, or ought it to be understood as: Father NN was N years old *when a son was born to him*? Gesenius understands, when the subject of *hwlyd* is a man, the father's act of procreation. Hence *wayyoled* ought to be rendered, in our formula, *when he begot*. Consequently, the child was born 9 months later. In order to be able to compute the chronology, one needs to assume, as a *second hypothesis*, that the child was born *exactly* 9 months later.<sup>5</sup>

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<sup>4</sup> In case biblical time is supposed to start on the 4th day—when God created sun and moon, to govern day and night—Adam's creation would have occurred at  $2/360 = 0.006$  A.M., which would give also 0.01 A.M.

<sup>5</sup> As Isaac in *Jubilees* 16, 12f.

The computation of the chronology of the M.T. is now as follows: Adam was created in 0.01; he begot his son Seth when he was 130.00 years old, i.e., in 130.01 A.M. Seth was born after 0.75 years, i.e., in 130.76 etc. The time of Noah's birth, thus computed becomes:  $0.01 + 130\frac{3}{4} + 105\frac{3}{4} + 90\frac{3}{4} + 70\frac{3}{4} + 65\frac{3}{4} + 162\frac{3}{4} + 65\frac{3}{4} + 187\frac{3}{4} + 182\frac{3}{4} = 1062.76$  A.M., and his year of birth  $1063$  A.M.  $= 3 \times 354 + 1$  A.M., i.e., *exactly three year-years, according to the lunar calendar, after year 1 A.M.*

Abram was born:  $1062.76 + 500\frac{3}{4} + 100\frac{3}{4} + 35\frac{3}{4} + 30\frac{3}{4} + 34\frac{3}{4} + 30\frac{3}{4} + 32\frac{3}{4} + 30\frac{3}{4} + 29\frac{3}{4} + 70\frac{3}{4} = 1960.26$  A.M. His year of birth is  $1961 = 40 \times 49 + 1$  A.M., i.e., *exactly 40 jubilees after year 1 A.M.*

The theological importance of the Patriarchs Noah and Abram requires no comment. The year numbers obtained for both are round multiples of calendar-numbers  $+ 1$ . The same type of numbers was found recently by *Wiesenberg* in the chronologies of Jubilees and of *De Assumptione Moysis*. The first places the Entrance into the Promised Land in  $2451 = 49 \times 50 + 1$  A.M.; the latter places Moses's Assumption in  $2500 = 50 \times 50$  A.M.<sup>6</sup> *Flavius Josephus* places the Exodus in 2451 A.M.<sup>7</sup>

One may conclude that Noah's and Abram's years of birth received year numbers chosen *à priori*. The intervals Adam-Noah and Noah-Abram were filled up with chronological dates. The chronology of the M.T. appears a hidden one; only after accurate investigation does it show which events were seen by the chronologist as turning-points of history.

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The numbers of the LXX are sometimes corrupted, but the original readings can still be established. So, e.g., the Cod. Alex., *prima manu*, as well as the *Vetus Latina*, has 167 years as Methuselah's age of begetting. The corrector of the Alex. changed it to 187, the number found in the M.T. The latter reading in the LXX is certainly a contamination.

Between Arphachshad and Eber, the LXX has two names, Kenan II and Shelah, both with the same age of begetting, and the same span of life. The M.T. here has only Shelah. Generally Kenan II and Shelah, in the LXX, are seen as an erroneous duplication, originating in a gloss that later entered into the text. We follow this general opinion.

Nahor's age of begetting is less certain.<sup>8</sup> All the mss. of authority read

<sup>6</sup> *Rev. de Qumran*, 3 (1961), 3ff., esp. 15.19.

<sup>7</sup> *Ant.* 10.147.

<sup>8</sup> Cf. *B. Fischer, Genesis, Vetus Latina*, Freiburg 1951, ad *Gen.* 11.24.

79 years. The reading 179 occurs in the Roman ms. Chigi R VI 38 and in a ms. of *Isidorus' Chronica Maiora*, the ms. Coloniensis n. 83 II (798 A.D.). The Berlin fragment of Genesis (c. 300 A.D.) has a gap here (Gen. 11,24) which seems too large for the reading 79; while on the other hand it would not be impossible to read (with ms. Chigi R VI 38) *'ekaton 'ebdomèkonta kai 'ennea*, though the line would be rather crowded.<sup>9</sup>

Though the reading 179 is only poorly represented in the extant mss., it seems the original one because of the following reasons: 1) the reading 79 can be explained by a haplography, which is more frequent than dittography. Instead of  $\text{Ναχωρ ροθ}$ , the copyist read:  $\text{Ναχωρ οθ}$ .<sup>10</sup> 2) the reading 79 can also be explained as a contamination from the Samaritan chronology—which will be reviewed further on—because 79 fits into that system. Perhaps a critical copyist compared both readings, concluded that 179 was a dittography, and wrote 79. 3) the 109 of the Ethiopic Text cannot be explained unless the original reading was also a number starting with *one hundred*.

Now the chronology of the LXX can be computed, on the basis of the principles set out above for the M.T. Thus one gets for the time of Noah's birth:  $0.01 + 230\frac{3}{4} + 205\frac{3}{4} + 190\frac{3}{4} + 170\frac{3}{4} + 165\frac{3}{4} + 162\frac{3}{4} + 165\frac{3}{4} + 167\frac{3}{4} + 188\frac{3}{4} = 1648.76$  A.M. His year of birth is  $1649 = 1648 + 1$  A.M., i.e.,  $16 \times 103 + 1$  A.M. Abram was born:  $1648.76 + 500\frac{3}{4} + 100\frac{3}{4} + 135\frac{3}{4} + 130\frac{3}{4} + 134\frac{3}{4} + 130\frac{3}{4} + 132\frac{3}{4} + 130\frac{3}{4} + 179\frac{3}{4} + 70\frac{3}{4} = 3296.26$  A.M. His year of birth is  $3297 = 2 \times 1648 + 1$  A.M., i.e.,  $32 \times 103 + 1$  A.M.

It appears that the chronologist of the LXX made *the intervals Adam-Noah and Noah-Abram exactly equal*.

The number of Abram's year of birth, however, does not appear to have been chosen *à priori*.<sup>11</sup> There is another fact which is put into the foreground by the chronology of the LXX: Terah's year of death becomes  $3226 + 205 = 3431 = 70 \times 49 + 1$  A.M.<sup>12</sup> It may be remembered here

<sup>9</sup> H. Sanders & C. Schmidt, *The Minor Prophets . . . and the Berlin fragment of Genesis*, N.Y. 1927, 378.

<sup>10</sup> It is no exception that the number follows immediately on the name of the Patriarch, e.g., in the uncials E and M.

<sup>11</sup> The number was chosen, but after the fixation of the number for Terah's death. His original span of life after the procreation was 75 years (*Gen.* 11,32; 12,4 in Sam. Text. Cf. *Act.* 7,4; *Philo, De Migratione* § 176f.; *De Somniis*, 1, § 47). The chronologist of the LXX changed the 75 into 135 (*Gen.* 11,32) in order to get  $25 \times 103$  for Abram. It would carry us too far to try to explain the number 103.

<sup>12</sup> I am indebted to *Dom O. Van der Heydt* for this remark.



that Abram removed from Haran to Canaan after Terah's death. The theological importance of this fact, together with the remarkable number of 70 jubilees, indicates that this year-number was fixed *à priori*.

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The chronology of the Samaritan recension can also be computed on the basis of the same principles.<sup>13</sup> The only spectacular number is that of Terah's year of birth,  $2191 = 6 \times 365 + 1$  A.M. (or  $6 \times 365$  A.M. — 1).

The dates of the three chronologies are put together in the following table. Instead of the year-numbers A.M., the numbers A.M. — 1 are given.

<i>Name</i>	<i>MT</i>	<i>LXX</i>	<i>Sam</i>
1 Adam	1 A.M.	1 A.M.	1 A.M.
2 Seth	130 A.M. — 1	230 A.M. — 1	130 A.M. — 1
3 Enosh	236	436	236
4 Kenan	327	627	327
5 Mahalalel	398	798	398
6 Jared	463	963	463
7 Enoch	626	1126	526
8 Methuselah	692	1292	592
9 Lamech	880	1460 = $4 \times 365$	660
10 Noah	1062 = $3 \times 354$	1648 = $16 \times 103$	713
11 Shem	1563	2149	1214
12 Arphachshad	1664	2250	1315
13 Shelah	1700	2386	1451
14 Eber	1730	2516	1581
15 Peleg	1765	2651	1716
16 Reu	1796	2782	1847
17 Serug	1829	2915	1980
18 Nahor	1859	3045	2110
19 Terah	1889	3225	2190 = $6 \times 365$
20 Abram	1960 = $40 \times 49$	3296 = $32 \times 103$	2261
Terah's death:		3430 = $70 \times 49$	

<sup>13</sup> The dates of the three recensions are collected in *Hastings, DB*, 1910<sup>o</sup>, 397f.

# GENTILE INTEREST IN JEWISH LAW

A CHAPTER FROM SELDEN'S "DE SUCCESSIONIBUS"

by

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For this is your wisdom and your understanding in the sight of the peoples that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people . . .' And what great nation is there that hath statutes and ordinances so righteous as all this Law? (Deuter. IV, 6-3)

In antiquity the law of Moses surely enjoyed admiration *in the sight of the peoples*; the monumental work of the Septuagint testifies to it. Then, as the Pentateuch is part of Christian Holy Scriptures, Christianity was instrumental in spreading knowledge of the Mosaic law in the Gentile world. Yet it would be wrong to assume that the attitude of the Church towards Jewish law was therefore positive. On the contrary, the qualified acceptance of the Mosaic law by the early Church turned into an antagonism during the Middle Ages; Rome as well as Byzantium preferred Roman Law (*ecclesia vivit lege Romana*). A work like *Mosaicarum et Romanarum Legum Collatio* of the 7th century may indicate that some interest persisted but this work of dubious authorship and poor scholarship certainly did not inspire any great admiration for Jewish law. One would be inclined, perhaps, to mention here the influence which the works of Moses Maimonides had in the later Middle Ages on Christian thought, but then it was not so much the law of *Moses* as the philosophy of *Maimonides* (strongly influenced in its turn by Aristotle) which impressed Christian scholars like Albertus Magnus and Thomas Aquinas.

Only in the wake of the Renaissance do we actually find a direct and systematic inquiry into the sources of Jewish, even of rabbinical, law by Gentile scholars.<sup>1</sup> Most prominent among the scores of Christian rabbinites was the Englishman John Selden (1584-1654),<sup>2</sup> of whose prolific

<sup>1</sup> Cf. *Christian Interest in Rabbinics* by the present writer, CNFI XIII, 1.

<sup>2</sup> For general biographical and bibliographical information on Selden cf. *Dictionary of National Biography* and *Jewish Encyclopaedia*.

literary output about a third was devoted to Jewish Law. His *De Successionibus in Bona Defuncti ad Leges Ebraeorum*, dealing with the Jewish Law of Inheritance, was his first systematic piece of research into Jewish Law.<sup>3</sup> It is in order to illustrate his approach and method in this (from a Gentile point of view) intricate field of research that we shall now review the opening chapter of this work.

CAPUT. I.

[illegible][illegible]

Even a superficial glance at the photostatic reproduction (from *Opera Omnia*, London, 1726) given above may prove highly instructive. It shows how Selden puts his vast knowledge of languages (ancient and modern)



into the service of his research. Apart from Latin, he quotes exhaustively in this chapter from Hebrew and Arabic sources; there are also Greek and Italian quotations. In fact, he employs here, as throughout his legal work, what we would today call the method of Comparative Law research.

Under cover of comparisons, this famous conversationalist—his *Table Talk* was exceptionally popular—naturally tends to be loquacious, indulging in prolix digressions and a sometimes tiring comprehensiveness. The reader who can command enough patience will, however, be greatly rewarded even by the digressions, because they always convey worthwhile items of knowledge.

Of the actual content of this chapter, we can in the framework of this article give only a brief summary. With skilful brevity and some originality<sup>4</sup> Selden starts off with a systematic outline of the basic elements of the Jewish Law of Intestate Inheritance—and leads up to the relevant Mishna in Tractate Baba Bathra 115a, which he quotes in Hebrew, with a Latin translation, and discusses at some length. The English translation of the Mishna would read as follows:

This is the order of succession: if a man die and have no son, then ye shall cause his inheritance to pass unto his daughter. A son takes precedence over a daughter. All lineal descendants of a son (also) take precedence over a daughter. A daughter takes precedence over the brothers (of the deceased). Lineal descendants of a daughter (also) take precedence over the brothers. Brothers take precedence over the brothers of the father. Lineal descendants of brothers (also) take precedence over the brothers of the father. This is the general rule: the lineal descendants of anyone with a priority to succession (if he predeceased them) take precedence.

It is the hereditary rights of daughters which most interested Selden here, and this is a question to which not only the lawyer but also the Bible student at large should pay heed, because the discussion is centred on an interesting controversy about the correct interpretation of a biblical verse.

In Numbers XXVII, 8 we read: "... if a man die and have no son, ye shall transfer his inheritance to his daughter". The accepted interpretation of these words—as can be seen from the foregoing Mishna—is that daughters are excluded from succession if there is a son; only if there

<sup>4</sup> E.g. Selden lists the *fiscus* (treasury) as one of the categories of heirs, which—while familiar in other systems—is strange in Jewish law. Selden had in mind the sequestration of estate in the case of certain capital offences (e.g. lèse-majesté), on which he elaborates later in chapter 23.

is no son, has a daughter a right of inheritance at all.<sup>5</sup> Selden, however, was able to show that the Palestinian Talmud<sup>6</sup> discusses the possibility of a different interpretation of the verse, maintaining the hereditary equality of sons and daughters. In the talmudic passage quoted by Selden this opinion is attributed to Gentile scholars (*Hokhme Goyim*) who argue that the biblical provision under discussion should be construed as follows: If a man die and have no son, the *whole* estate shall go to the daughter, but if the deceased was survived by son *and* daughter then both would share equally. Selden was not concerned to examine whether this conclusion was acceptable from the point of view of biblical exegesis; in his textual quotation he even omitted that part of the passage which contains the rejection of the Gentile interpretation on exegetical grounds. Apparently, all Selden was interested in here was to show that the Talmud puts on record the opinion of contemporary Gentile scholars as to the equality of the sexes and that these scholars were intent on having their opinion confirmed in the Bible.

At this point in some of the editions of *De Successionibus*<sup>7</sup> Selden also refers to Job XLII, 15 where it is said, as touching Job and his daughters: "their father gave them inheritance among their brothers". And he quotes Bede as commenting: *moriens fecit cohaeredes fratrum suorum*, i.e. "the dying (Job) made (the daughters) *co-heirs* with their brothers". Selden then quotes the words of the Jewish Bible commentator Rashi<sup>8</sup> to the effect that it was by an act of favour ("because of their dignity and beauty") that their father allowed his daughters to share the inheritance, as otherwise the law would not have considered them as co-heirs.

Selden's eagerness to see the idea of the equality of the sexes grounded in the Bible is certainly dictated by his Christian "conscience" influenced by ideas of Roman law. And indeed he now goes over to an exposition of the sources of Roman law, to demonstrate that, there, daughters and sons enjoy equal rights in inheritance. In his typical digressiveness he then mentions that in Roman law, unlike Jewish law, adopted children have

<sup>5</sup> Although in the strict law of inheritance daughters were inferior to sons, special rabbinical enactments (*taqanot*) have greatly ameliorated the position of females. Selden pays due attention to these *taqanot* later, in chapter 9.

<sup>6</sup> Baba Bathra 23a; also Babyl. Baba Bathra 110.

<sup>7</sup> It is found in both Frankfort-on-the-Oder editions, 1673, 1695.

<sup>8</sup> Selden mistakenly attributes this comment to another Jewish Bible commentator, Ralbag; the student of Selden's works must beware of such unfortunate inaccuracies, which occur frequently throughout his works.

equal rights with one's own. This digression was apparently calculated, as often happens in his writings, to forge a link to a further excursus, this time into the fields of the New Testament. Selden quotes the Greek and Vulgate versions of the Epistle of Paul to the Romans, 8,17 (and Galatians 4,7)<sup>9</sup> so as to establish that for Paul, too, adopted children were equal to one's own of both sexes.

Selden finally treats at great length the hereditary position of daughters according to Mohammedan law, quoting extensively from the Koran and Koran commentaries, engaging in long, involved scholastic argument about the proper interpretation of the respective provisions of the Islamic law.

It is difficult to discover the method which he follows in the arrangement of his material. By juxtaposing Jewish, Roman and Mohammedan law he certainly succeeds in drawing attention to the differences between them. This is not yet what we would call today *comparative study*, because no conclusions are drawn (as far as the subject-matter is affected) from the parallels presented. It is, however, possible that, while treating the question of the hereditary rights of daughters, Selden also wanted to identify the *Hokhme Goyim* referred to in the Palestinian Talmud. To this end he brings the provisions of Roman law sources, which agree with the opinion expressed by the *Hokhme Goyim* of the Talmud, and adduces his somewhat far-fetched reference to the Epistle of Paul to the Romans. The conclusion which then emerges, even though not given *expressis verbis*, is that these *Hokhme Goyim* (Gentile scholars, or Gentile jurists, as Selden renders it) are in fact Roman lawyers or Christians influenced by Roman ideas. Historically speaking, such a suggestion would be acceptable, seeing that the Palestinian Talmud was completed in the 4th century and that the sages of the Talmud were familiar with Roman law as well as with the ideas of Gentile Christians.

Another question which should be shortly dealt with here has to do with Selden's treatment of the sources of Jewish Law. It is certain that he did not just rely on secondary sources but read the Talmud (both the Babylonian and the Palestinian)<sup>10</sup> at least to the extent of looking up references which were suggested to him in post-Talmudical works. A glance at his library<sup>11</sup> will show that it was crowded with different editions of the

<sup>9</sup> Cf. also Romans 8,15 and Galatians 4,5.

<sup>10</sup> As a point of curiosity it may be mentioned that, while he was imprisoned at the Tower, among the books he wished to be provided for him were the two Talmudim.

<sup>11</sup> Selden Handlist, Libri Bibl. Seld., Bodleian Library, Oxford.



Talmud as well as the most select works of the post-Talmudic rabbinical literature. It is evident, however, that his main source was Maimonides' recapitulation of Jewish law, which he even preferred to the standard codes of *Tur* and *Shulchan-Aruch*. For instance, he follows Maimonides in the beginning of the chapter under review, where he lists among the several types of heirs a "brother who according to law marries his brother's widow" (*frater qui fratriam viduam ex lege duxerit*). What is meant is a levirate marriage according to Deut. XXV, 5-10, which provides that if a man dies, leaving his widow without offspring, his surviving brother should marry the widow; talmudical interpretation of this provision (Yeb. 40a) also extends to the *levir* the right to his deceased brother's estate. It is a purely theoretical question whether this right should be termed an *inheritance* or an *acquisition*, accessory to the "acquisition" of the brother's wife.<sup>12</sup> What is interesting is the fact that Maimonides in his codification (unlike *Tur Shulchan-Aruch*)<sup>13</sup> deals with the leviratical right to the estate in the chapter dealing with inheritance and even uses the term *yoresh* (heir) for the *levir* (Nahelot ch. 3, para. 7). Selden thus follows the system of Maimonides. In fact, Maimonides, as has been remarked, was well known to Gentile scholars on account of his philosophical works; more over his Hebrew was much more readable than that of later rabbinical scholars.

A few concluding words should be said of the value of Selden's rabbinical works today. It is certain that for the history of ideas in the 17th-18th centuries, his writings are an important source-material. Selden was the most productive among the several scores of Gentile rabbinites of that period. An indication of the very wide interest that his work evoked is the fact that his *De Successionibus* reached seven editions (London 1631, 1636, Leyden 1638, London 1646, Frankfort o/o 1673, 1695, London 1726); his *Uxor Hebraica* (dealing with the status of Jewish women, marriage and divorce) reached five. All his rabbinical works were reprinted several times in England and on the Continent; and they remained

<sup>12</sup> Cf. Ruth 4, 1-10, dealing with the marriage of Boaz and Ruth which in fact was a leviration in the wider sense; the term employed there in relation to Ruth as well as to the estate involved is *qinyan* (acquisition). See especially verses 9-10: "... for I *acquired* all that belongs to Elimelech ... and Ruth the Moabite I also ... *acquired* for myself as a wife ..." Selden deals with the marriage of Boaz and Ruth later in chapter 14.

<sup>13</sup> In *Tur Shulchan-Aruch* we find this particular provision in the chapter dealing with leviration in general. *Eben ha'Ezer* 163,1.

the main source of reference until the close of the 19th century. The declining knowledge of Latin is partly the cause of the diminished interest in Selden nowadays. It must also be borne in mind that the *practical* importance of Jewish law decreased even among Jews when the rabbinical courts lost most of their hold on the emancipated Jewry of the 19th century. Now, on the other hand, since the rise of the Jewish national movement (end of the 19th century) and especially since the recent establishment of the State of Israel, a marked increase in the *scholarly* interest in Jewish law is again noticeable. The time has come, therefore, to reassess the intellectual value of Jewish law in view of its possible contribution to legal thought outside its communal bounds.<sup>14</sup>

The Prophets endowed Israel with a lofty task, when they declared that "out of Zion shall go forth the law" (Isaiah II, 3; Micah IV, 2). Selden who was inspired by this thought in his research into Hebrew law, prefaces his work with the following words of the Church Father Hieronymus (epistola 138 Marcellae): **Haec nos de intimo Hebraeorum fonte libavimus . . . cupientes et scire et docere quae vera sunt.** And indeed "to draw from the very fountain of the Hebrews, seeking to know and to teach the truth" may yet be an inspiration to world scholarship in its approach to Jewish Law.

<sup>14</sup> Cf. K. Kahana-Kagan "Three Great Systems of Jurisprudence", London, 1955, which sets Jewish Law alongside Roman and English as one of the world's great intellectual creations.

## REVIEWS OF BOOKS

FRÜHKIRCHE, JUDENTUM UND GNOSIS, by Erik Peterson, Herder, 1959.

Gnosticism has had a boom in the recent scholarly stock- and book-market, and between Nag Hammadi and Qumran many an old and all but dead controversy has been revived. Scholarly journalists and journalistic scholars have not been slow in providing an eager reading public with the synoptic "surveys" tracing the "great lines" it wants to see. In an age which evinces an understandable though at times regrettable eagerness for such synoptic summing-up, one should be doubly grateful for the kind of solid, painstaking scholarship that makes no concessions whatsoever to that mythical entity, the "general reader." The book under review is not only a monument of such solid and painstaking scholarship but—alas—also a memorial to the great scholar who died in 1960, a year after the publication of this collection of articles and studies. Since 1934, when he left Bonn, Peterson had taught Ancient Christian Literature as well as History of Religion at the Pontifical Institute of Christian Archaeology in Rome. His important and very specialized researches were

often published in not always easily accessible journals. It was a good idea, therefore, to bring these studies together in one volume. But Peterson did not merely collect his papers and articles; he actually widened and deepened his discussions on many a point so that *Frühkirche, Judentum und Gnosis* actually supersedes the original twenty-three articles of which it is composed.

The reader who expects sweeping statements on the relationship between the Early Church, Judaism and Gnosticism will soon feel disappointed. What Peterson does—and does very competently and convincingly—is to point out many interrelations, that is, points of contact and dependence, between the three distinct entities providing the title of the book. The wealth of detail which he marshals and analyzes with sovereign mastery and with his customary *finesse* and precision is simply staggering, and it is only after recovering from his initial confusion that the reader begins to find his bearings. Significantly enough, the author's material comes mainly from hellenistic and patristic sources. Hermetic and gnostic texts, magic papyri, early Christian apocrypha and pseudepigrapha are far



more in evidence that the corresponding Hebrew material. Had he been able to draw freely on the latter, he might have deepened and confirmed many of his findings, as has become clear with the publication, in 1960, of G. Scholem's *Jewish Gnosticism, Merkabah Mysticism and Talmudic Tradition*.

It is clearly impossible in a mere review to do justice to the variety and richness of Peterson's themes and his treatment of them. But what merges from the wood—for that is, after all, what the many trees amount to—seems to be a treasure of further evidence to the effect that the background, *milieu* and inner life of the Early Church was far more complex than is often suspected. The Early Church owed more than has been realized to its Jewish and pagan surroundings. However, it was not only a cause of a still young church in the throes of tensions and conflicts owing to its own character and that of the contemporary *milieu*. That *milieu* itself was a bewilderingly complex affair. Much in contemporary Judaism, for instance, was more reminiscent, in many ways, of the Greek magic papyri than of the later Talmud, and this kind of Judaism too formed an essential part of the early Christian background. Magic, apocalyptic, liturgical and ritual patterns—all went into the making up of a fascinating if occasionally somewhat confusing mosaic. Needless to say, some of the author's facts and reflections are of immediate relevance to the problem of a possible pre-Christian Jewish Gnosticism, but they not only point

out Jewish background-influences, they also help to clarify the specific Christian motives which the Early Church struggled to crystalize. Of particular interest in this respect is ch. 10 "The liberation of Adam from the *anangke*". Here the author identifies a magical prayer (Preisendanz i, 112) as a prayer of Adam and points out similarities with the so-called *Mithras-Liturgie*. This again links up not only with speculations concerning Adam/Christ, but also with the question of Jewish ascension-mysticism to which Scholem has devoted some interesting researches. On the liturgical level, the corresponding problem would be that of the function of the *qedusha* (viz. *hagiasmos*)—for which also cf. in addition to Scholem's researches on the Merkabah mystics, also the *Mithras-Liturgie* and the originally Jewish prayer (first identified by Bousset) in the *Apostolic Constitutions* vii.

The Jewish pre-supposition of the thinking and symbolism of the Early Church, as well as its essentially eschatological orientation, are the main themes on which the author rings his changes. Thus chapters 1 and 2 ("The historical significance of the Jewish orientation at prayer" and "The cross and the prayer towards east") show that both the Christian orientation and the use of the Cross to indicate the eastern direction had an eschatological significance. Chapter 5 argues that the utterances of early Christian writers on one of their greatest problems—that of nationalism—could not be understood in the light of contemporary Jewish notions. Not every

reader will feel able to follow the author in all his interpretations, for example, in chapter 8 on "The boat as a symbol of the Church", where this symbol is explained as a Christian transposition of a Jewish eschatological image.

Chapter 15 "Some considerations on the beginnings of Christian asceticism" is a fascinating piece of analysis in which Peterson advances weighty arguments in support of the view that "originally Christian asceticism had nothing whatsoever to do with either Greek philosophy or with metaphysical dualism; it was closely related to the expectation of the imminent coming of the Kingdom". One of the most exciting articles in the book is the short chapter dealing with "The treatment of rabies by the Elchasaites, according to Hippolytus". It appears that the prescriptions recorded by Hippolytus *Refut.* refer to a theological rather than to a purely medical problem, for rabies can be shown to be a symbol of sin, more particularly of concupiscence. In fact, the rabid dog that bites—the snake serpent—the evil *yetser* of traditional Jewish anthropology. Peterson clinches his argument by showing that the doctrine of the *yetser hara* is reflected not only in Elchasaite therapeutics, but also in certain forms and stages of the ritual and theology of baptism. If Peterson is right, then new perspectives are opened up for our understanding of a number of important problems: asceticism, encratism, infant baptism, etc. The chapter is characteristic of Peterson's manner of working: careful philological and li-

terary analysis of his sources, an inexhaustible store of corroborative material, a knack for seeing the connections between things, and the gift of unveiling fresh vistas for theological and historical investigation.

R. J. Zwi Werblowsky

ANCIENT ISRAEL—ITS LIFE AND INSTITUTIONS by Roland de Vaux, McGraw Hill, New York, 1961. xxiii + 592 pp.

Until comparatively recent times students of the Bible were accustomed to view the Book almost exclusively as a source of religious inspiration. It was regarded a repository of literary compositions which described in different styles, and nuances of styles, the ways in which ancient men of distinction had experienced God. By studying the reports of their experiences, the reader aspired to recreate in himself the spiritual conditions which might help him to approach, to imitate, or even to identify himself with those great individuals whose thoughts and beliefs had been captured in the biblical stories. Generation after generation, in ever-changing patterns of social life and geographical settings, endeavoured to find its own ideal image in Holy Scripture. This was attained by divesting the ancient heroes of the specific trappings of historical time and space. It was man in his essence, freed from the limitations of personal one-timeness, whom the believer sought in the biblical figures. The "essential" Joseph, David or Jeremiah could be conceived of as a prototype, an embodiment of ideas and

concepts, and thus could simulate more easily the changing garb and mien of successive generations.

In fact, the biblical presentation of man in history is conducive to such an interpretation. Biblical historiography, at least in part, is 'hero-centric'. Events are depicted as revolving around the pivot of central figures of pre-eminence whose God-inspired actions give shape to history. Great men are not conditioned by their historical circumstances. They surpass them, dominate events and shape their own times. Though never cut larger than life-size, never losing their humanity, these exceptional individuals excel in—and can be lifted out of—their specific socio-historical framework. They become symbols of timeless values.

Modern scholarship developed quite different trends of approach to the Bible. In contrast to the subjectively determined inspirational attitude, it strives to establish an objectively definable method by which the various aspects of biblical society can be recaptured in their development patterns. It is an attempt to understand the biblical individual in the specific historical setting of his social group, and to view Hebrew society against the background of other comparable social units of the ancient East. It is this orientation which made possible the writing of books like the one reviewed here, whose very title displays the sociological preoccupation of its author: "ANCIENT ISRAEL—ITS LIFE AND INSTITUTIONS".

The first three parts deal with the secular institutions of the Hebrews:

"Family Institutions" (pp. 19-61), "Civil Institutions" (pp. 65-209), and "Military Institutions" (pp. 213-273). The "Religious Institutions" are dealt with in a fourth chapter (pp. 275-517) which in the French original was presented as a separate second volume of "Les Institutions de l'Ancien Testament". A "General Index", indices of proper names, semitic forms and biblical references (pp. 553-592) enhance the usefulness of the work. One is thankful for the compendious bibliography (pp. 519-552) brought up to date to the beginning of 1961 and arranged in accordance with the subject matter of the divisions of the book. The bibliography lists the most pertinent recent books and articles, and also older publications which have not yet been superseded. The selection is representative of the main trends in biblical scholarship. The core of the publications listed is in the "classical" languages of modern Bible research—German, French and English. But items written in Hebrew, Latin and Italian are also included.

The presentation of the material is well-balanced and does not enter into a discussion of controversial issues. Footnotes are sparse and the reader is asked, if inclined to do so, to check up statements made by the aid of the bibliography. Thus the book provides uncluttered reading. The enjoyment of its perusal is enhanced by de Vaux's easy-flowing and unpretentious style, although this does not show as well in the sometimes heavy-handed English translation as it does in the original French publication.



One severe drawback is the illogical spelling of Hebrew names which "follows that to be adopted in the forthcoming *Jerusalem Bible*, the English edition of the *Bible de Jérusalem*" (translator's note). Why disguise Haman under Aman (p. 514), or Elisha under Eliseus (p. 83) etc., and confuse the reader even more by listing both these spellings in the index?

De Vaux draws in masterly fashion on all the sources available to the student of the ancient East to paint as complete and as detailed a picture of the social life of the ancient Hebrews as can be achieved at present. Archaeological evidence and comparative historical materials are fully utilized to complement the insight gained from a penetrating study of Old Testament literature. De Vaux is careful to base his comparisons in the main on evidence gathered from cultures which flourished in the same general region as biblical Israel, and were roughly contemporary with it, or preceded it in time. "The New Testament period is called as witness only by way of clarification or addition" (p. ix).

Therefore, whenever similar or dissimilar features of Hebrew society and neighbouring groups are discussed, this is done on the ground of an assumed direct or mediated intercultural relationship between these units, and not by way of a typological comparison out of historical and geographical context.

Unlike historians like Kittel, Baron, Pirenne—or for that matter Albright—who arrange their accounts of ancient Israel in chronological or-

der, also when they are especially concerned with social institutions, de Vaux takes a synoptic view. With the one exception of the introductory chapter on "Nomadism and its survival" (pp. 3-15), the arrangement of his book does not reflect the historical development of the Hebrews. Rather it aims at a synthesized presentation of Israel's basic socializing agents. This non-chronological, predominantly descriptive method may be explained, to some degree, as arising out of the nature of the literary source material. Modern biblical research rejects as historically inaccurate the traditional order of the biblical books in which they were handed down to us. A traditionally "early" book often may mirror the concepts and social patterns of the period of its relatively "late" compilers or revisers. Accordingly, the traditional order cannot serve as a basis for the proper reconstruction of the developmental aspects of Israel's social institutions. Actually, these are sometimes used as a means for rearranging Old Testament tradition. Thus, for example, the supposedly post-Solomonic "anti-monarchic", or even post-Exilic "theocratic" bias which shows in Samuel's denunciation of kingship (1 Sam. 8:11-18) is taken as a proof of the comparative lateness of this passage. (De Vaux does not commit himself on this point, pp. 94-99). Moreover, the biblical source material pertaining to many spheres of social life is surprisingly meager and does not allow even of an adequate synthesized presentation, let alone a developmental analysis

(compare, for example, the treatment of "Marriage", pp. 29–32). However, it is obvious that the synthetic arrangement also reflects de Vaux's conservative concept of the Bible as basically one continuous unity. This permits a somewhat unqualified transfer of evidence from one period to another. That attitude may account for the lack of differential evaluation of the literary source material presented to us in the Old Testament. Literary motifs, such as the deferment of the heir's birth, the displacing of the elder by the younger son, the almost proverbial love for the last-born, Saul's searching for his father's she-asses and finding a kingdom (1 Sam. 9), and aetiological narratives, as that of Selophehad's daughters (Numbers 27, 1–8), are credited with as much evidential force as factual descriptions of judicial procedures (pp. 42, 54, 72). One appreciates de Vaux's endeavour to keep controversial issues from marring a straightforward consecutive presentation of biblical social life. Still, one would have expected to find results of literary typology exert their influence on the sifting and the employment of Old Testament source material. It is here that your reviewer finds this otherwise excellent book lacking. There is yet a need for a more sophisticated presentation of biblical society, based on the framework of references and making use of the analytical concepts of contemporary sociology. The wealth of material assembled by de Vaux in this work invites such an attempt. It actually provides an excellent basis for the

sociologist who is not trained in biblical studies. He now would be much better provided for than was Max Weber who, when writing "Das antike Judentum" (published in 1921\*), had to go by the incomparably poorer factual knowledge presented to him by the Old Testament scholars of his day.

De Vaux is aware of the possible clash between scholarly methods and the inspirational attitude which could be conceived of as being mutually exclusive. Himself religiously committed, he is careful to advise his readers that scholarly research can open up new channels leading to the better understanding of "the spiritual and doctrinal message" of the Bible. "Family customs, funeral rites, the status of foreigners, of slaves, the notions of personality and the role of the King, the connection between the law—even profane law—and the Covenant with God, the manner of waging war, all these reflect religious ideas and these same ideas find conscious expression in worship and liturgy" (p. ix). While subscribing to this dictum, one might take exception with a "from within the fold" approach which expresses itself in the postulate that "the institutions of the Chosen People prepared a way for, and indeed foreshadow, the institutions of the community of the elect" (ib). However, it should be stated that the attempt at reconciling sociological analysis with teleological reli-

\* The English translation by H. Gerth of this book—*Ancient Judaism*—was published in 1957.

gious concepts did not impair the value of this fundamental book, which is due to take its place with the classics of Old Testament research.

*Shemaryahu Talmon*

THE PICTURE STORY OF THE HOLY CITY. Edited by Prof. M. AVI-YONAH, Jerusalem 1960.

MAARAVO SHEL HAGALIL. (Western Galilee). Published by the Regional Association for the Study of the Country, by MOSHE YEDAYA (Hanita) and Eli Gil (Matsuba).

The first of these two books should have pride of place among the plethora of publications about the City of Jerusalem, literary works as well as albums of photographs and prints, which have appeared in recent years in the State of Israel. Prof. Avi-Yonah, Head of the Archaeological Department at the Hebrew University, is probably the man best qualified to edit it. Besides being a lover of the Holy City and a good writer, he knows how to write to satisfy the taste both of the scholar and of the general reader. Every aspect of the Holy City, spiritual centre of three great world religions, is presented: its history, traditions, its life in antiquity and in our own time. The exposition avails itself of information provided by the Bible, by religious traditions, and by older as well as recent research, taking into special account archaeological finds and the manuscripts lately deciphered. As a result, Prof. Avi-Yonah offers a history of Jerusalem which is very clear and concise, and completely impartial, and succeeds in being neither unpleasantly sentimental nor too dry to weary the reader.

Of particular interest is the historical part, which deals with the periods of the Old and New Testament. Always objective, the author gives us first a scrupulously careful account of the events which preceded and followed David's conquest of the Jebusite city; next comes a description of the building of the Temple by Solomon and the various civic, military and religious institutions; there follows the history of the city as capital of the Southern Kingdom. Extremely attractive is the insight we are given into the period of King Herod and his structural activities, made possible by his shrewd taxation and commercial deals—an aspect which has probably not been stressed before. The chapter devoted to Jesus shows us the topography of all the events connected with the person of Jesus in Jerusalem at various times and, especially, during the week which forms the climax to his life, the week of his Passion, Death and Resurrection. All places are described with great precision and detail. This chapter will allow many Christians, unable to visit the sites themselves, to relive more vividly these crucial moments of their faith.

With the Byzantine period we reach the Golden Age of Christianity in the Holy Land. This was the time when cathedrals, monasteries, hospices and all kinds of establishments sprang up all over the country. Except for a brief interval in the reign of the Emperor Julian the Apostate, Jerusalem was the spearhead of the movement which sought to christianise the country and which has come about partly because Christianity had become the



official religion of the Empire, and partly because the capital of the Empire was no longer Rome but Constantinople. Many ordinary as well as eminent people would take advantage of their visits to that new Capital to make a pilgrimage to the tomb of Jesus at the same time. The book contains a diagram of the Church of the Holy Sepulchre as the Emperor Constantine had built it, and one of the reconstructions after the Persians had destroyed it in 614. An attempt to rival the Byzantine Golden Age was made in the times of the Crusader Kingdom of Jerusalem. The remarkable series of armed pilgrimages to the Holy Land could not fail to add to the influence of Western culture in the East; so much so that, after the conquest of Jerusalem, the Holy City changed completely and became, as it were, a European town. On the other hand, conquered though it may, Jerusalem's spiritual impact was so overwhelming in Europe, that, at the time, it was regarded as the centre of the earth, if not of the cosmos. After its fall in 1187, following the defeat of the Crusaders at the Horns of Hattin, it once more became a Moslem city. It was even dignified as the third Holy City to Islam by virtue of the Dome of the Rock which, by tradition, is where Abraham offered his son Isaac in sacrifice, and where afterwards stood the sacrificial altar in the Temple of Solomon; a place which became especially holy to Moslems, for they held that it was from thence that the Prophet ascended to heaven, on his white steed (al-Burak).

There is an account, finally, of present-day Jerusalem, as it has grown up since the Jewish War of Independence in 1948. The author describes various phases of that struggle, also the joy of the young and independent State, and concludes by showing different facets of life in the modern city and putting forward plans for its future development. We cannot but admire this work for its lofty thought, the comprehensive selection of material, the beauty of the illustrations, about which much more ought to have been said, the compelling maps and diagrams, and the clear typography: factors which combine to lend the book scholarly and artistic value far above that of any publication of its kind, so far presented to the public.

Very different is the second book, as regards both its aims and its presentation. "Western Galilee" is the outcome of years of the research, lectures and discussions of a group of people, mainly composed of members of Kibbutzim in Western Galilee, who set out not only to learn their province better but also to make it known to others. The volume is, therefore, neither a popular book nor a scholarly work in the accepted sense. The presentation, incidentally, reflects this; the reader accustomed to books printed with traditional care is rather surprised by the printing "in offset". The same disadvantage applies to the rendering of photographs; some of these are extremely interesting but suffer from not being reproduced by a standard type of press. But the reader who is able to disregard these purely ma-

terial shortcomings, and who reads Hebrew with ease, will find the book a mine of valuable information. The long and patient labour over a number of years of these young lovers of Western Galilee has filled 300 odd pages with a wealth of facts, geological, botanical, sociological, archaeological and historical, which will delight whoever wishes to learn more about this region of the Holy Land. The articles include the result of research, bearing lectures by eminent specialists in the various fields. It is difficult to single out anything from the mass of material collected in so small a volume. We would, however, like to mention the articles on the prehistory of the region, on the Byzantine period and, above all, on Acre and other localities of the time of the Crusades which are given a meticulous treatment by Dr. Z. Goldman, Director of the Municipal Museum of Acre. Nu-

merous maps, diagrams, graphs, drawings and statistics accompany the text and help to fill in the picture from the most diverse angles.

Unlike that on Jerusalem, which lights up different periods and civilisations which have left their mark on the Holy City, the work on Western Galilee limits itself to that single area and the reader will sometimes feel he would like to see links with the archaeological discoveries, the geological, botanical and zoological findings of other areas. Nevertheless, the book shows throughout the affectionate solicitude with which the data have been assembled and the group's earnest desire to trace their roots in the past history of its "county". We cannot but express the hope that work of a similar kind may also be undertaken on the other "counties" of the Holy Land.

*P. Jean-Roger, A.A.*

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